

The Jewell of Joye.

Philemon, Eusebius, Theophilus, and Christofer, talke together.

Philemon.



Moste as I call to remembrance (which for the most part I do euery hour) this commaundemente of our Lord and maister. Occu-
py your selues til I come, where bi we are admonished diligently to emploie our talent committed vnto vs euery one accordyng to oure vocation in the auancement of Gods glory, and in the edification of oure christian brethren, whose health and saluation, not onely wyth the losse of our tempozal possessiōs, but eue of our life also, if nede so requyre we are bounde vnder payne of damnation to seeke, saynge that

Luke, xix.

B. I. GOD

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Ecclcsi. xvii.

1. Epistle. iii.

Romayn. xii.

1. Corin. xii.

1. Timoth. i.

1. John. iiii.

Leuiti. xix.

Mathe. xxii.

Romayn. xiii.

God as the wyse man testifieth,
hath geuen to euery man charg
ouer hys neighbourc, agayne se-
punge that accorbyng to the doc-
trine of blessed John, as Chyste
gaue hys lyfe for vs, so lykewile
are we bounde to bestowe oure
lyfe to wyinne oure Brethren to
Chyste, forasmuch as we all are
membres of one bodye, & are cō-
maunded without dissimulation
to loue our neyghboure as oure
selfe, and to seke his commoditie
profit, & furderraunce in al Gods
lines, no lesse then oure owne, I
can none otherwise then reproue
and accuse myne own sluggish-
nes, whyche almooſte these fyue
yeres past haue omitted my du-
tye towarde my neyghboutes,
not gorynge forth as I began in
my Chyſtemas bankette, in my
Dotation, in my Rolegaye, and
in my Neweyers gyfte to exhort
them

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thē to godlines, & to encourage
thē valeauntly to go forth in the
same, & to perseuer vnto the end,
but traneing my life in other ex-
ercises, I trust not altogether vn-
godlye, nor vnprofitable to the
christen publique weale, I haue
neglected the neighbourly office
which I ought to haue practised
toward thē. Yea I feare lest tho-
row the neglectynge of my dutye
toward my neighbours, I haue
not shewed my selfe an obedient
seruaūt in al pointes cōcernyng
the diligēte accōplishmēte of my
Lord & maisters precept, whych
straightly chargeth me not only
to occupye my selfe p̄uately in
vertuous studies & godly exerci-
ses, but also opely, that his holy
& glorious cōgregatiō mai be e-
dified & brought to p̄ true & per-
fect knowledge of his most god-
ly wil. Certes the omissiō & lea-
uing of this my duty toward my

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neighbourours doth not a little disquiet me, seeing þ̃ so long tyme I haue had no familiar talke with the of Godly matters, no noꝝ yet once sene them sence I gaue the a newe yeres gyfte, beyngẽ vniwillinglye thowowe the furious and Herolike cruelty of certayne persons (whose tyꝛāny sens that tyme God hath not left unpunished) Dreue awaye from them to the greate and continual disturbance of my minde foꝝ lacking the company of so louing neighbourours, and swete frendes.

But I haue sent my seruauntes foꝝ them, that I may talke wyth the after myne olde soꝛte, renewe our acquayntaunce, and be merrye togythere. foꝝ it is a swete thyngẽ when fryndes mete, and merry when olde acquayntaunce flocke togytherward. I maruaill that they tarpe so longe. I feare lest

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leste my seruante doeth not his
message expeditelye, or els that
they haue some greate lettyng.
For I am well ascertayned, that
if they once haue knoweledge of
my returne into the countrey, no
worldly affaires can withdraue
them longe from my companye.

But beholde, where they come
flockyng togyther. Oh pleasaunt
and conforstable syghte. Teares
distyll out of myne eyes for very
ioye, yet can I not withhold my
selfe from them, but must nedes
wyth meting armes embrace the
louingly salute them, and swete-
ly kisse the. O most deare neigh-
bours & christen brethren, so herte-
lye welcome as herte can thinke.
Blessed be God, which hath pre-
serued vs al yue vnto thys daye,
that we maye yet once agayne be
one an othere, talke one wyth an
other, & frely reioyce in the Lord

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our God. Come, come vnto me.
Let me embrace you, kisse you, &
once againe bid you hertely wel-
come. Euse. O moste true herted
frende and vnfained brother, we
praise God for your salse return
into the countrie. Theo. This
day moste swete neighbour hath
replenished vs al wth ioye unspe-
keable, forasmuch as it hath offe-
red you againe to our syght.

Chri. O deare brother Philemon
your reparing into this coutrie,
your sight, your company, your
talke hath euē nowe sodainly so
reuiued vs, that we seme to haue
put on a certain kind of immor-
talitie. And as for all other hye
benefites, so likewise for this do
we render to the immortal God
moste hertye thanks, and wyth
one voyce we all byd you moste
hertely welcome home.

phile. I know dere neyghbours
your

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your vnfayned loue and readye bent goodwyl towarde me. And you do not more reioice at mi returne, then I am entierly glade that I haue founde you all in good health.

Euse. But I praye you tell vs of good felowshippe brother Philemon in what parties of y^e world haue ye traueyled so long tyme? For neither by letters nor yet by repozte of anye credible persons sence your departure coulde we learne where you trayned youre lyfe.

Wee feared leaste in so perel-
loule tyme ye hadde bene swa-
lowed vp of the greadye coꝝmo-
rantes, and insatiabie Locustes,
whyche are neuer satisfied nor
fylled wpyth the sheadyng of in-
nocente bloude. Neyther was
the libertye of your speache, nor
the swyftenesse of youre penne

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vnknowe to vs, which þe swarme
of Antechristes secte, sence you
fynde of all traueiled in the Loz=
des haruest, coulde neuer abyde,
but extrely persecute, blaspheme
and cōdemne. Philemon, What
gentilnes I found for my God=
ly trauailes at the hāds of some
menne in these parties, ye know
tyght well. Therfore when ney=
ther by speaking, nor by wyting
I coulde do good, I thoughte it
best not rashly to throwe my self
into the rauenyng pawes of
these greadye wolues, but for a
certaine space to absent my selfe
from theyr tyrannye accordynge
to the doctrine of the Gospell.

For as there is a time to speake,
so is ther a time to kepe scilence
When the poore are oppressed
and troden vnder the fote, then
shal the wyse man, sayth the pro=
phete, holde hys peace, for the

time

Mathew, x.

Ecclesi. iii.

James, v.

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time is euyl. And we haue a ma-
nifeste commaundement of oure
sautour Chyste, that we shoulde Mathew. vii.
not geue that whych is holy vn-
to dogs, noꝛ caste pearles befoze
swyne, lest they treade them vn-
der theyꝛ feete, and they turne a-
gaine and al to rent vs. foꝛ ther
be some kynde of men so greatly
infected w the nature of Suf-
fenus, and accombred wth the
pꝛoperties of Menius, two fo-
leish & vayne gloriouse Poetes,
that they thynke nothyng well
spoken, nothyng truly wꝛtten,
excepte they theym selues be the
authours & doers thereof, they
are those same very hypocrites, Mathew. vii.
whych find fault at a little mote
in an other mannes eye, but they
cā not perceiue a great beame in
theyꝛ own eyes. They are those
same Pharises, which sparre vp Mathe. xxiii.
the kingedome of heauen befoze
men

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Luke, xi.

me. They are those same lawyers
which take away the key of know
ledge, that the selues enter not in,
neither suffer they other þat wolde
to enter in. They are those same
Babylonical backbiters, & lying
childre, which wyl not heare the
lawe of the Lorde, but daily cry,
Loquimini nobis placentia. Tel vs
pleasaunt things, prouide vs of
errours, care not for the ryghte
way, but away to the holt one of
Israell from oure face, they are
those same faulse christians, of
whom sainte Paule prophesied,
which shoulde be louers of them
selues, couetouse, hye minded,
proude, euyl speakers, disobedient
to their elders, vnthankful
vngodlye, vnkind, false of theyr
promise, false accusers, riatours
fearce, despisers of them that are
good, traitours, heady, standing
in their own conceite, louers ra-
ther of pleasures, then louers of

Esa. lxx.

ti. C. iiii. iii.

✓ The Jewell of Joye,

God, haupnge an outwarde apperaunce of godlines, but denyng the power thereof. Lyke as Iannes & Iambres wythstande Moyses, euē so do they also resist the trueth. When are they of corrupt mindes and leude as cōcerning the faiech, but they shall preuaile no lenger. For theyr foolishnes shall be manifeste vnto all men, as theyrs was. Where thynges be so ordered, that the truth can beare no place, nor the professours therof be thāksfully receyued, but rather blasphemed persecuted, enprysoned, and vngentillye handeled: what should men do, but shake of the dust of theyr fete, for a wytnes agaynst thē at y^e dai of iudgmet & depart into some other place wher they may do good, as Christ & y^e Apo-
stles did, & quietli to abide y^e pleasure of god, as theyr prophet saith.

Matthew. x.
Matthew. xx.
John. xiii. vll
Act. xiii.

At

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Chapen. iiii.

It is good to loke for þe sauing
health of the Lorde with silence
After thys sorte dyd I appoynte
my selfe, and leauyng mine own
natyue contrye, I traueiled into
suche straunge places, as were
vnknownen to me, and I to them
And yet I thanke the Lorde my
God, whyche neuer leaueth hys
seruautes succourlesse, I al-
though an vnprofitable seruaunt
in that exile and banishmēt wā-
ted no good thyng. Let the vo-
luptuose worldelynges take
though for the beali, and be care-
full for thys present lyfe. I haue
learned in that my iorney to cast
my care vpon the Lorde my God
whyche aboundauntlye feedeth
so many as trust in him, and de-
ped on his liberalitie and good-
nes. For one house, I founde. xx.
and for one frende, an hundrede.
I coude wysh nothyng for the

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Psal. xxi. 3.
xxxiii. xxx. ii.
Mathew. vi.

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prouision of thys my lyfe, but **I** Luke. xii.
Peter. ii.
had it plentuously, God lo afoze
seynge soz me hys vnprofitable
and wretched seruaunt.

Theo. The promise of God is e-
uen so. Euery one, saith he, that
forsaketh house, oz bryethene, oz
sisterne, oz father, oz mother, oz Mathew. xxi.
Luke. xiiii
wyfe oz chyldzen for my names
sake, and for the kyngedome of
God, that is to saye, for the loue
that he beareth toward the Go-
spell of Chyste, he shall receyue
an hūdzred folde as much in this
presents tyme, and in the worlde
to come lyfe euerlastinge,

Chri. Trueth it is, but you haue
not yet declared to vs, in what
contryes ye haue beene here in
Englande sence your departing
from hence. Philemon. After **I**
departed from you and had take
my leaue of my moste swete mo-
ther, & of my other deare frendes,

I

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Darbythere

The Deke.

I traueyled into Darbythere & from thence into the Deke, whither I appointed my bookes and my clothes to be brought. Euse. Into the Deke? Lord God what made you ther? Phile. Mine entent was by exercising the office of a schole maister to engraft Chyriste and the knoweledge of hym, in the breaſtes of thoſe ſcholers, whome God ſhoulde appointe vnto me, for to be taught.

Theo. I thinke you found there very peakeiſh people. Phile. Not ſo, I cōfeſſe to you, that I found ther very good wittes & apt vnto learnyng.

Chri. But how fauour they chyiſten religio in thoſe parties?

Philemon. I will tell you. Coming into a little village called Allſoppe in y^e dale, I chaūſed vpon a certaine gentylmanne called

Maſter Allſoppe.

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led Allsoppe, Lord of that vilage
a mā not onely aunciet in yeres,
but also rype in the knoweledge
of Chyistes doctrine. Theo. By
what meanes had ye knowledg
of hys Godly dispositiō? Phile.
After we had saluted one an o-
ther and take a sufficient repast
foz that presente, he shewed me
certayne bokes whiche he called
hys Jewels and principall treas-
sures.

Eusebius. I praye you what
bokes were they? Phile. To re-
hearse thē al by name, I am not
able, but of this am I sure that
amonge all other there was the
newe Testamente after the tran-
slation of the Godly learned mā
Ihyles couerdale, whyche sea-
med to be as well worne by the
diligente readyng thereof, as
euer was anye portas or masse
boke amonge the papistes.

Chyt.

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CHri. A rare thyng and almoste
a miracle to fynde an olde man
namelye in those parties, where
Chyste I thynke as yct was ne-
uer trulpe pzeached, to be so well
affected towarde the readyng of
the sacred scriptures. Euse. Yea
and a gentylman also. For gen-
tylmen now adaies for the most
parte delite so much in readinge
the worde of God, as a true chri-
stian doeth in readyng the Po-
pes decretals, they are all togy-
ther so addict to the vaine plea-
surs of this world. Theo. Many
thinke it to be an vnsemy thing
for a man of nobilitie to be studi-
ouse of holy letters, haukes, and
dogs dise and cardes (as I may
speake nothyng of theyr seruise
to lady Venus) is theyr pastime
and delectation. If they reade a-
ny thyng, it is some vaine trifle
of loue, or when they be beste oc-
cupied

Gentilmen.

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cupied an history or cronicle.

Phile. I graunt many gētilmen
litle answer their vocatiō, nether
are they studious of gods word
as they ought, notwytstādinge
(praysed be God for it) I know
many both mē & womē of nobilitie
whiche greatli delite in readig
the holy scriptures, & do not ones-
ly loue, but also lyue the Gospel
Euse. I praye God encrease the
numbre dayly. For then shall it
go well wyth christian religion,
when noble men shalbe leached
in those bookes, whiche are foun-
taynes and head sprynges of all
true, perfect, and christian reit-
giō. Notable is y^e sēcence of Pla-
to which affirmeth that the pub-
lique weale is mooste fortunate
& greatly auānced, if such as be
the gouernours therof be either
wyle or studious of wysedome. Deuter. xvi
Josue. i.
Therfoze doeth the scripture in

C. i.

so

Psal. 11
Sapient. 1. vi

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So many places exhorte the ciuile
magistrates to be learned in the
lawe of god. But I pray you tel
vs, had the gētilman none other
bokes but only þe new testamēt &
Phi. Yes verily. I remēbze ryght
wel, þe he had many other godlye
bokes, as þe obediēce of a chriſtē
mā, the parable of þe wicked mā,
þe reuelatiō of Antichriſt, the
ſum of holiſcripture, the boke of
John frith againſt purgatoꝝ,
al þe bokes publiſhed in the name
of Theodoꝝe Baſil, & diuers o-
ther learned mens woꝝkes, In
theſe godly treatiſes, this aūciēt
gētilinā amōge the mountains &
rocks occupied him ſelf both di-
ligētly and vertuouſlye. Chri. I
would not lightly haue beleued
that ſuch a mā coulde haue bene
fōūde in ſo barbarouſe and rude
a coūtry, noꝝ þe ſo fruitful woꝝkes
had bene placed in ſo vnlearned

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a regió. Phile. Neyther wold the
prophete Helias haue beleued þ
ther had bene any godly mē left
aliue besides him self, whē kyng
Achab & his wicked wife Iesa-
bel had cruelly murthered suche
great numbꝛe of þ Lordes Pro-
phets & seruañtes, til god made
him answer & said. I haue yet re-
serued to me. vii. M. mē, whiche
haue not bowed their knees be-
foze Baal. Whē the Papistes &
Antichristes thynke their kyng-
dome moſte strongest and moſt
lyke to continue, then is it moſt
nighe vnto downe fall, so woꝛ-
keth God foꝛ the auauuncement
of hys gloꝛye, and foꝛ the profite
of hys pooꝛe afflicte congregati-
on. When the enemies of God
burne good men, and consume
theyꝛ bokes vnto ashes, then are
these martyꝛs the better credited
their doctrine þ moꝛe regarded,

iii. Reg. xix.
Romayns. xi

Marke ye
papistes.

C.ii. and

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& their bokes both more war-
ly kept & hold in y^e greater reue-
reⁿce. Theo. I beleue it right wel.
For ther be certain bokes whose
remembraunce hath fallē away long
before this tyme fro the mindes
of the people, if they had not fu-
riously, and without cōsideratiō
bene condēpned for heresy. But
whē the people saw them condē-
ned & no cause whye, but plaine
tyrannye. *Sic volo, sic iubeo, stat
pro ratione voluntas:* It caused
thē to haue the more respect vn-
to the bokes, and when they had
read them, perused them & com-
pared them wyth the scriptures
of God, perceauynge that in all
poyntes they did agre with thē,
it caused the readers to haue an
euil opinion of the aduersaries,
and to embrace and safelye kepe
the bokes as holy reliques, and
precious treasures. So y^e where
the

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the Papistes soughte a final destruction to the booke by burning the, contrary to theyr expectatio they haue made them as it were immortal, & won to the authoys of them a noble fame, & glorious renoume. Very truly, is it saied of Solomō, ther is no wisdome no forescast, no counsell that can preuaile against the Lord. Euse, Truth it is, but to retorne vnto y^e Deke, of what sort I pray you are the people cōcerninge christe religiō. Phile. Whe I was ther, al theyr religion cōsisted in hearing mattens, & masses, in superstitious worshipping of Sayntes, in hyeringe soule carpars to syng trenta!s, in pattering vpon beades, and in suche other popeishe pedlary.

Theo. The history of the gentylman caused me not so muche to reioyce, as the hearpyng of this

Dioucr. xxi

fayned religion

Ignoraunt
prieſter.

Mathew. vi
Luke. xi.

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maketh me ſorry. I wonder þ the
cōmune people be ſo ignoraunte.
Chriſto. Doe ye wonder? What
wonder is it? When ſuche as
ſhould lead them in the light of
Chriſtes goſpel, are the very ſelf
darknes. The eye, þ is to ſaye, þ
pzeacher of gods word is þ light
of the body, þ is, of the whole cō-
gregation of Chriſte. If þ eye be
ſingle, þ is to ſay, if the curate or
pzeacher be godly learned, then
ſhal al the body be ful of lighte,
þ is the chriſtē cōgregation ſhal
haue the word of god dwel in the
plentiuouſly, & trulye walke in þ
light of Gods moſt bleſſed wyll,
wout haltinge on boeth partes.
But if the eye be darkenes, þ is
to ſay, if the pzeacher be vnlearn-
ed, how great thē ſhal the dark-
nes be, þ is, howe ignoraunte and
blind ſhal the groſſe & rude peo-
ple be? Is not this the ſaying of
Solomō. Whe the pzeaching of

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Gods worde faileth, the people
perish and come to nought. The
priestes are the salte of the earth
in dede, but if the salt be vnlaue- Mathe. xxi.
ry & haue loste his saltnes, what
can be salted ther w^t? It is after-
ward good for nothing but to be
cast out & to be trode vnder fote
of mē. Phil. I can not deny, but y^e
the priestes in y^e couñtre are very
basely learned, & in a maner such Mathe. v
as are pointed of y^e prophet say-
ing. The curats are blind euery
one of thē, thei are altogether w^o
oute knowledg, they are Dombe
dogs not able to barke. & c. Euse
The priestes for the most part v-
niuersally thowome y^e realme, are
suche as Ezechiel crieth oute on
sayng. Wo be to y^e shepheards Ezechi. xxxiii.
of Israel which fede thē selues.
Should not the shepherds fede
y^e floke? Ye haue eatē vp y^e milke
Ye haue clothed you w^o y^e wolfe,
C.iiii. the

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the best fedde haue ye slayne, but
the floke haue ye not nourtished
the weake haue ye not holdē vp,
the sicke haue ye not healed, the
broke haue ye not bounde togy-
ther, the outcastes haue ye not
brought againe, the lost haue ye
not sought vp, but churlishly, &
cruelly haue ye ruled the &c.

Chri. Wher suche vnlearned
pastours beare rule, no maruell
though papistrie be not exiled.

Mathew 23

If the blind lead the blind, both
fall into the dytche. Phile. The
people wher I haue traueiled for
the most part are resonable and
quiet inough, yea and veri cōfoz-
mable to Gods truth. If any be
stobournlye obstinate, it is for
fault of knowledge, and bicause
they haue bene seduced of blynd
guids. Theo. It should help be-
ty much vnto an vniformitie in
religion, & vnto the saluation of
christen

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christen mennes soules, if there
were learned curates appointed
in euery parish, if so many cā not
be founde, thē to place in euerye
cōuntry certaine learned & godly
preachers, which mai go frō pa-
rishe to parishe, preaching to the
people the good wyll, & pleasure
of god. And let the other p̄testes
be ministers vnder the superat-
tēdentes or ouersears, & in their
absēce read to the people y^e saide
scriptures, & the homiles, reue-
rētly minister the sacramētes, vi-
sit the sicke people, make collec-
tions for the poore, & vertuous-
ly bynge vp the youthe of the
towne. If this were broughte to
passe, what a flourishing realme
should we haue? How shold lear-
ning & vertue prosper? How pure-
ly should we honour God? How
faithfully should one of vs loue
an other? What christiā workes
should

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Should issue out of our dayly cō-
uersatiō & living. Phile. I doubt
not but ꝑ the kinges maiestie w
his most honourable coucel will
beri gratiouſli cōsider these thin
ges, pra & that w expeditiō Chri.
But sit once again to the Beke.
I pray you continued you there
til to this retorne into the coun
tre. Phile. I wyl tel you. While
I was in the Beke, I learned ꝑ
R. Wyldome was in Stafforde
there, ye know the mā I am sure
Enſ. We know him to be a god-
li mā in his cōuersatiō, & a faith-
ful preacher in his doctrine, and
such one as hath not bene alto-
gether fre frō persecution for the
maintenaūce of gods truth. Phi.
He was ꝑ same to me, ꝑ Aristar-
chus was to Paule. Desieringe
greatly to se him, I had mi frin-
des in ꝑ Beke fare well, & made
hast towarde him. Whē I came
to

Robert wyldome.

Colossi. iiii.

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to him, I did not onli reioice to se
him in health, but also gaue god
thākes ꝑ he was so wel placed &
prouided for. For I found hym in
the house of a certaine faythfull
brother called John Olde, a mā
olde in name, notwithstandinge
younge in yeres, & yet aunciente in
true Godlines & christen life. He
was to vs as Iasō wasto Pau!
& Silas. He receyued vs topful-
ly into his house, & liberallye for
the Lordes sake, ministered all
good thinges to our necessities.
And as he begāne, so did he cōti-
nue a right herty friend, & dearly
louing brother so long as we re-
mained in ꝑ couētie. Eue as ble-
ssed Paule wished to Onesipho-
rus, so wish I to him, and w the
same words pray for him, ꝑ lord
graūt to hym that he may fynde
mercy w the Lord in ꝑ day. Af-
ter ꝑ we had passed ouer certain
daies

John Olde.

Acte. xviij

ii. Timo. i.

The Jewel of Joy

dales in the house of þ moste lo-
ving brother, refreshing our sel-
ues w the cōforte of þ holy scrip-
tures, after so many greuous tē-
pests, troublous stormes, & pain-
ful labours I know not of what
frend our deare brother Robert
wisdome was called awei bi let-
ters, which was to vs boeth, no
smal paine & grieve. Notwithstā-
ding we submitted our selues to
the good plesure of God, w this
hope & conforte, þ his returne to
his olde familiars should make
greatly to þ auauicemēt of gods
glory, and to the quietnes of his
chriſten studies, whereof might
spring hereafter no smal cōmodi-
tie to the chriſtē publique weale
And so we wiſhinge one to an o-
ther the aſſiſtēce of Gods spirite
repentaunce of oure former life,
ſtrength of faith & perſeueraūce
in al godlines to our laſt end, de
par

The Jewell of Joye

parted, yea & that not wout teares. Chri. Did he wyte nothing al þe time þe he was in those parties: Phi. He was euer vertuous occupied, & suffered no houre to pas awai wout good fruit. He is a mā in whō þe feare of god reig- neth vnfainedly. Besides his o- ther woꝝkes, of this I am sure þe he hath wꝛittē veri godly & fruit- ful expositiōs bpō certain Psal. of Dauid, of the whiche also he traūslated some into english me- ter very learnedly. He hath wꝛit- tē also many godly & learned ser- mōs bpō the epistles & Gospels that are read in þe tēples on son- dātes, part wherof I haue both sene & read. Moreover he hathe traūslated the postill of Antoni- us Coꝛuinus and diuers other learned mēs woꝝkes. And, which I had almost forgotten, he hath made a confutation of those er- rours

The booke of
of Robert wil-
some.

The Jewell of Joy

roure which were imputed & laid
ed to his charge veri vniuersally of
his aduersaries, a booke farsted w
al kind of godli learning. Theo.
These his works are not pited
noz comunely published abrode,
phile. Trueth it is, woulde God
they were. They shoulde woute
doubt bying greate profit to the
readers, & highly auauce y glo
ry of god. Euse. But I pray you,
what exercise did you practise in
Stafford ther Stafford there after his depar
ture, Phi. According to my talēte
I brought vp youth in y know
ledge of good litterature & instil
led into their brestes the elemēts
& principles of Chyistes doctrine
teaching thē to know their Lord
& god, to beleue in him, to fear &
loue him, & studiousely to walke
in his holy wates frō their very
cradels euen to y yeldinge vp of
their last breath. I dout not, but
that

The Jewell of Joy

that Christ was so depely graue
in their hertes at þe tyme, þe he is
not yet wozne oute, neither as I
trust shal be so long as they lyue.
Euse. Howe sauoured the people
christ & his doctrine in those par
ties, whē you were ther. phi. Not
altogether vnlike þe people of the
Deke, but þe they were not in all
points comunli so superstitious
they sauoured somewhat moze of
pure religiō. This I thike came
to passe thow certain englishe
bokes þe were amōg them, & tho
rowe traueilers to & fro Lodon. *Priscus*
Chri. What of þe priests. The. Ye
shold are, what of þe mouinge of
the mountains. Phi. In dede whē
I was ther, they were al masse
mōgers applyng their portasse
& masse boke very diligētly, but
the holy Bible verte little. Euse. *Titus*
Were they not as he writteth of
men of Crete, euyl beastes, and
slowe bealies.

The Jewel of Joye

Phi. It becometh me to dispraise
no mā. For charitie couereth the
multitude of sins. Not wstāding
I would wish more learned pa-
stours to be appoynted for to fede
the flocke of Christ. For they are
not suche priestes, as whose lips
kepe knowledge, neither can their
mouth utter þe lawe of God, if a-
ny mā sholde require it of them.
Chri. If I shold rehearse here to
you, þe childish ignorance þe was
found in priestes at þe kinges maie-
sties visitatiō, it wold make your
hert to blede for to consider þe such
blind curates shoulde haue the o-
uer sight & charg of Christes cō-
gregatiō. phi. Theire blindenes
is rather to be lamented thē to be
derided, not wstāding this must
I nedes say by the way, I wish
w all my hert that the church of
Christ mai be purged of such un-
profitable cloddes of the earth,
at

30. i. i. r.
1. Peter. iiii.
Galach. ii.
1. Peter. xii.

The Jewell of Joy.

at the lest that they maye not occupye the come and enteye the luyng of a preacher, they them selues being altogether vnlearned and moze mete to be taught then to teach. He that shoulde be a curate after S. Paules rule ought to be a mā able to teache the people Gods word, yea & such a mā as should not onely be able to exhort, but also to conuince & overcome al such as speake agaynste the trueth. Theor. A great fault in thys behalfe is to be imputed vnto the Byschoppes, which admitted such vnlearned asses vnto þ order of priesthod. Euse. The patrons of the benefices are not altogether blameles for geuynge the luynges to suche ignorant men, wether it be for affection or for rewardes, neyther shal they punishment, I feare, be smal at þ day of iudgmēt. For if whan the

Tit. i.

Byschoppes.

Patrons of benefices.

D. i. blinde

The Jewel of Joy.

Math. xv.

Note.

blind ledeth the blind, both faule
into y^e ditch, what shal we thā say
of thē, which are the occasiō that
the blind gide wth hys blynd floke
faule into y^e ditch, y^e is to saye, into
euerlasting dānacion? Shal not
the bloude of them that perishe
be required at the Patrons han-
des in the dreadeful daye of iuge-
mēt? If I put a swerde in a mad
mans hand, which with the same
immeadiatli killeth a nother mā:
am not I giltpe of the bloude of
hym that is slayne? Phi. Let these
thynges passe, for doubte ye not
the kyngs highes with his most
honorable counsel wil most gra-
ciouly prouide for the redresse of
such abuses. Theo. Dyd you tary
I praiſe you cōtinually in Staf-
forde there vntyl ye returned in-
to youre countrey? Phile. Naye
forsoeth. After that I had con-
sumed a yeaere in that countrey
and

The Jewel of Joy.

and some what moze in the vertuouse educacion and Godlye byringng vp of youthe, I departed into Warwyke Here, where in lyke maner as afore I felye enioyed the liberalltye of my moſte ſwete & deare frende John Olde, whiche impelled by vovgent causes departed into that countrey for to inhabite. There likewyle taught I diuers gentil mens ſonnes, whiche I truſte, if they lyue, ſhal be a beutie to the publique weale of Egland both for the pzeferment of true religion and for the maintenaunce of Juſtice.

Euse. How fancied you that countrey? Phile. I trauailed boeth in Darbye Here, in the peke, in Staffoꝝd Here and in Lecheſter Here, yet Warwyke Here was to me moſte dere and pleaſaunt.

Chri. How ſo? .phi. In Leceſter
D. ii, There

The Jewel of Joy.

W. John Hil
mar.

There (as I maye passe ouer the
other) I had familiarite only w
one learned man a contriman of
oures called John Aylmer, a
maister of arte of the vniuersitie
of cambrige, a yong man singu-
larly well learned both in the la-
tine & greke tongue, teacher to my
Lord Marques Dorset his chil-
dren, but Warwicke there mini-
stred vnto me theacquaintaunce
and frenschyppe of many learned
mē. Chri. What are their names
I praye you? For nothyng de-
liteth me moze than to heare of
learned men. Phile. Friste com-
meth to my remembraunce a man
wozthey to be loued and reue-
renced of all true herted chzisten
menne not only for the puernes
of his lyfe, whiche hath alwayes
befoze the world ben innocēt and
blameles, but also for the sinceri-
tie and godlynes of his Euange-
lyke

Wapster La-
timec.

The Jewel of Joy.

lyke doctrine, whyche synce the
beginnyng of hys preaching hath
in al poyntes ben so cōfozmable
to the teachynge of Chziste and
of his Apostles that the veri ad-
uersaries of Gods tructh wyth
all their manachynge wordes
and cruell emprisonmētes could
not wyth drawe hym from it, but
that so euer he hadde once prea-
ched, he valeauntly defended the
same befoze the worlde wythout
feare of any mortall creature al-
thoughe of neuer so great powre
and highe authoritte, wyllynge &
minding rather to suffer not onli
losse of worldely possessions, but
also of lyfe, than the glorie of
God and the tructh of Chzistes
Gospei shoulde in any poynte be
obscured oꝛ defaced thozow him. Act. xx.
Hys lyfe was not dere vnto hym
so that he might fulfil his course
wyth ioye and the office that he
D.iii. recey.

The meſſel of Joy.
receiued of the Lorde Jeſu to te-
ſtifie the Goſpell of Goddes fa-
uoure. He myghte wel ſaye wyth
the holy Pſalmographe, I ſpake
Pſal. Lxxviii. O Lorde, of thy teſtimonies and
ordinaunces in the preſence of
Kyngeſ, Princes and Rulars,
and I was not abaſhed. Euſe.

I muche deſyre to knowe hys
name tell it vs I pray you. phile.
Ye haue hearde I am ſure of
Maſter Latimer ſometyme By-
ſhoppe of Worceſter: Chri. Hys
noble fame and vertuouſe re-
noume is moze knowen not only
in thys Realme of England but
alſo in fozen countries amonge
boeth learned and vnlarned,
than it can be hid. I for my parte
haue knowen hym before. xx. ye-
res in the vniuerſite of Camb; ig
to whom nexte vnto God I am
ſpecially bounde to gyue moſte
hertye thankes for the knowe-
ledge

The Jewell of Joy.

ledge, if any I haue, of God and
of hys moste blessed worde. phile
How for

Chri. I was sietyme a poore scho-
lar of Cambrige verye desirous
to haue the knoweledge of good
letters, and in the tyme of my be-
yng theire, thys godly man preas-
ched manye learned and christen
sermons both in latyn & englische
tong, at the whiche al, I for most
parte was present, and although
at þe tyme I was but a chyld of
xvi. yeres yet I noted hys doc-
tryne so well as I coulde, partly
reposynge it in my memoire, par-
tlye commendynge it to letters
as moste faythfull treasurers be
to memoire.

I was presente whan wyth
manifeste authorities of Godes
word and argumentes inuincible
besides the allegations of doc-
tours he proued in hys Ser-
mons

The Jewell of Joy.

Byble in eng-
lish.

11. Timo. iiii.

Act. xiii.

Wyl worke.

mons, that the holpe scriptures
ought to be read in the English
tong of al christe people, whether
they were priestes or laie men, as
they be called, which thynge di-
uers drowely dunseters wylth cer-
tayne fals flynge flatering fri-
ers coulde not abyde, but openly
in their vnsauery sermons resist-
ed hys godlye purpose, even as
Alexander the copersmyth and
Elymas the sozcerer with manye
other resisteth blissed Paule and
hys Godly doctryne, not wylth-
standynge he (yea rather God in
hym, whose cause he handeled)
gate the victoize, and it came to
passe accordyng to his teaching.
Neyther was I absente whan
he inueighed agaynste tempte
workes, good ententes, blynde
scale, superstitious deuocion. &c.
as the payntyng of tabernacles
gylddyng of Images, settinge
vp

The Jewel of Joy

bp of candles, conynge on pil-
grimage & such other idle inuen-
cions of men, whereby the glozy
of God was obscured and the
workes of mercy the les regar-
ded. I remember also howe he ^{Beneficed}
was wonte to rebuke the benefi- ^{men.}
ced men wpth the authoritie of
Gods worde for neglectyng and
not teaching their stocke and for
beinge absente from their cures,
they them selues beyng idle and
mastinge them selues lyke hog-
gs of Epicurus stocke, taking no
thoughte though they poze pa-
rishners miserably pine a waye,
sterue, perishe and dye for hun-
ger. Neither haue I forgotten ^{Howes.}
howe he at that time condemned
folyshe vngodly and impossible
bows to be fulfilled as the bowe
of chastitie, wyslinge rather þ li-
bertie of mariag might be graū-
ted to thē whiche haue so bowed
by

The Jewel of Joy.

by the highter powres, than so to
continewe thowwe single lyfe in
all kind of abhominable vnlea-
nes. O howe vehemente was he
in rebukynge all synnes, namely
Idolatrie, fals and iole swer ing
couetousnes and whoyedome a-
gayne howe swete and pleasaunt
were hys wordes in exhortynge
vnto vertue. He spake nothyng
but it leaste as it were certayne
prickes or stinges in the hertes
of the hertes, which moued them
to consent to hys doctrine. None
excepte they were stifnecked and
vncircumcised in herte, wente a
wayne from hys sermons, whiche
were not ledde wyth a fayethful
repentaunce of their former lyfe
affected wyth hight detestaciō of
synne, and moued vnto all God-
lines and vertue. I dyd knowe
certayn men, whych thowwe the
persuasion of their frendes went
vn-

The Jewell of moy.

vnto hys Sermons swellinge,
blowne full and puffed vp lyke
vnto Esoppes frog, wyth cruyle
and malyce agaynste hym but
whan thet returned, the Sermon
beynge done, and demaunded
howe they lyked hym and hys
doctrine, they answered wyth the
Byshoppes and Pharises ser-
uauntes. Nun quam sic locutus John.viii.
est homo, sicut hic homo.

Ther was neuer mā that spake
lyke vnto thys man, so sharpe Hebma.iii. i
a two edged swerde is the worde
of God (it entreth thorow e-
uen vnto the deuydunge of the
soule and the spirite, and of the
ioynctes and the mary) so wat-
chethe God vpon hys worde,
so causethe the father of hea- Jerom. i.
uen hys worde not to retorne
vnto hym voyde, but to do
what so euer hys good pleasure
is

The Jewel of Joy.

Esa. lv.
Act. xlii.

Matt. xlii.

Benefices.

Unlearned.

Ministers.

Pardons.

Vaine hope.

Almes dedes.

is, and to take roote and byrtinges
forth fruite in them that are a-
foze ordeined vnto euerlastynge
lyfe, in some an hundreded fold, in
some thye skore fold, in some thir-
ti folde. I leaue of to repozte his
fre spech against byng & selling
of benefices, agaynste the promo-
tynge of them vnto the lyuinges
of spirituall ministers which are
vnlearned and ignoraunt in the
lawe of God, agaynste popyshe
pardons, agaynste the reposinge
oure hope in oure owne woꝝkes
oz in other mens merites, against
faisse religion &c. Neyther do I
here reherse howe beneficiall he
was accoꝝdyng to hys possibili-
tie to poze scholars and other ne-
dye people, so confoꝝmable was
his lyfe to hys doctrine, so wate-
red he wyth good dedes, what so
euer tofoze he planted with god-
ly woꝝdes, so laboured he with al
maine

The Jewell of Joy.

maine boeth in word and dede to
wyne and allure other vnto the
loue of chrystes doctrine and hys
holy religion ther is a comō say-
inge, which remayneth vnto this
daye, When Maister Staforde
read, and Maister Latimer prea-
ched, than was Cambridge ble-
ssed. Euse. What was that Sta-
fford: Chri. A man whom the vn-
thankful world was vnworthy a-
ny lenger to haue. As I maye
passe ouer the gyftes of nature
and suche goodly qualities, as
winne vnto them that haue them
the fauoure and commendacion
of men, wherewith he was plentu-
ously endued, this I vnfayned-
ly saye vnto you, he was a man
of a verpe perfecte lyfe, and if I
maye so speake, of an Angellike
conuersaciō, approuedly learned
in the Hebrue, Greke and latine
tonges, and suche one as hadde
tho-

W. George
Stafforde.

The Jewel of Joy
thorowe hys paynesful laboures
obtained singulare knoweledge
in the misteries of gods most ble-
ssed worde.

I doubt whether he was more
bownde to blisshed Paule for lea-
uinge those Godly Epistles be-
hynde hym to instruct and teach
the congregation of God, wher-
of he was a dere member, or that
Paule, whiche befoze hadde so
many yeres been foyled wyth the
folyshe fantasies and elyphie ex-
plications of certayne doctinge
doctours and as it were drow-
ned in the dirtye dregges of the
drowlye dunsters, was rather
bownde vnto hym, seynge that
by hys industrie laboure, payne
and diligence he semed of a dead
man to make hym a liue agayne
and puttynge a waye all vnsema-
lines to set hym forth in hys na-
tue coloures, so that now he
is

The Jewell of Joy.

is boeth sene, reade and hearde
not wythout greate and singu-
lar pleasures of them that tra-
uayle in the studies of hys moste
godlye Epyistles. And as he beu-
tified the letters of blessed Paul
wyth hys godlye expositions, so
lyke wyse dyd he learnedlye set-
forth in hys lectures the natthe
sense and true vnderstandynge
of the fore Euaungelistes, brie-
ly restoryng vnto vs the Apostles
mynde & the mynd of those holpe
wyters, whyche so manye yea-
res befoze hadde lien vnknewen
and obscured thowowe the Dark
nes and mistes of the Pharises
and Papistes. Math xxviii.

He was a faythful and prudent
seruaunte, geuynge meate to the
Lordes howshoulde in due tyme
He dyd caste awaye profane and
olde wyues fables, and as the
good seruaunte of Jesu Chyste
he

The Jewel of Joy.

- ii. Timothy. iiii. he exercised him self vnto godly-
nes: He was an ensample to the
faythful in worde, in conuersaci-
on, in loue, in spirite, in fayth, in
puritie. He gaue hys mynde to
readinge to exhortynge, to doc-
trine. He studied to shewe hym
selfe vnto god a laudable worke
man & nedeth not to be ashamed
deuidyng the word of truth iust-
ly. He was gentle vnto every mā
and wth mekenes enformed the
that resisted the trueth, if God at
any tyme would gyue the repen-
taunce for to knowe the trueth, &
to turne agayne from the snare
of the deuyll. He foughte a good
fyght, he fulfylled the course, he
kept the fayeth, therfore is ther
laid bp for him a croune of righ-
tuousnes, whyche the Lord that
ryghtuous iudge shal geue hym
in that daye, not to hym onelye,
but to al them that loue hys com-
ming
- ii. Timothy. ii.
ii. Corin. iiii.
i. Peter. v.

The Jewell of Joy

minge. Phile. I am glad brother
Christofer that ye haue spokē no
lesse truly then frendely of these
two mē of God, of the which one
reigneth in the hyghe bishoppe
in christes glozy (for the wise as
the prophet Daniel saith, which
haue taught other shall glister
as the shynynge of heauen, and
those þ̄ haue instructed the mul-
titude vnto godlines, shal be as
the starres world without ende)
the other is yet alyue worthy, if
Gods good pleasure so were, to
lyue the yeres of Mathusalath,
both for hys godly doctrine and
christian conuersation.

Daniel. xii.

Genesis. v.

With this true preacher of gods
des word, I chaunced in War-
wyke there to be somewhat ac-
quainted (whyche was to me no
small conforste) not with hym on-
ly but wyth diuers other, wher-
of some were men of woꝛshyppe

E. i.

wel

The Jewell of Joy

well venter toward the holy scriptures, some were men very godly learned in the lawes of the most higheste, & professours of the same. So oft as I was in their company, methought I was cleane deliuered from Egypt & quietly placed in the new glorious Ierusalem whiche is described in the reuelation of blessed John, so sweete a thing is it to be in the company of Godly learned men.

Specul. xxi.

Euse. Traueyled you into none other contrey afterwarde? Phile. Whyle I was traynyng up of youthe, and fashyonynge their myndes vnto true Godlynes in that contrey, beholde vnloked for, were letters sente vnto me, frome my mooste deare mother, in the whiche she required me, to returne into my native contrey, and to be a staffe of help: old age, for as muche as my father

Tobias. v.

in

The Jewell of Joy

in lawe was departed from this
vale of misery.

I considerynge my dutye and
the honoure whyche I owe vnto
to hye by the manifest commaū-
dement of God, immediatly af-
ter, not without the frendly con-
sent of my well willers departed
from Warwyke shere, and with
all haste repared home. And for
as much as I haue nowe quiet-
ly reposed my self (thanks be to
the hygh Lord) I remembrynge
our old frendship thought it my
bounden dutye to sende for you
& after myne accustomed maner
to talke wyth you of some parte
of the holye scripture. Cristofer.

The rehearsall of thys youre
trauaile by diuers contreis hath
so delyghted vs that wee seme
nowe to haue bene wyth you in
all your iourneys.

E.ii.

Theo.

Exod. ii.
Deutero. vi.

The Jewell of Joy

Theo. We magnifye God moſte
hertely that he by hys holy An-
gell hath ſafe conduite you in al
youre wayes, preſerued you in
health, gotten you deare frends
and nowe at the laſte, broughte
you home agayne into your na-
tyue countrie. Euſe. But I pray
you did you wright nothinge in
thys your longe abſence? Phile.
I wrote diuers treatiſes, but as
yet there are publiſhed onelye
theſe thre, the gouernaunce of ver-
tue, an inuectiue againſt whor-
dome, a dialoge of Chriſtes na-
tiuitie, betwene the Angell and
the ſhepherdes. The other ſhall
be ſet forth, if the Lord wil, here-
after at a cōueniēt tyme. I tranſ-
lated out of latin into Engliſh
diuers little treatiſes, the myſte-
rie of Saluation, the ſolace of the
ſoule, the cōmendation of death
&c. Thus haue I declared vnto
you

The Jewell of Joye

you, how I spent my time, whilse
I haue bene from you. It nowe
remayneth that for as muche
as hereafoze I haue perceyued
your gentilnes in accepting the
poze and homelye gyftes that I
haue geuen you, I go forth to
ble styl myne accustomed libe-
ralitie toward you, & to euryche
you wyth mo gyftes, whych may
no lesse garnish pour soules, the
the other haue done in tymes
past, howesoever the papistes &
Antichristes Souldiours haue
iudged of them. The gyft which
I wyll nowe geue you, is called
the Jewell of Joye, & not wyth-
out a cause. For in it you shall
receyue muche true Joye & per-
fecte solace, muche Godlye plea-
sure and spirituall confozte. In
it ye shal se in what thyng alone
ye oughte to reioyce, and howe
vaine and transitory those thin-

The Jewell
of Joye

The Jewell of Joy.

ges are, wherin the foliſhe and phantaſticall worldelynges reſpoſe their chiefe pleaſure and delectation. Thys Jewell haue I borrowed of y^e blessed apoſtle. S. Paul, and it is among his treasures cowed in y^e fourth chap. of hys Epistle to the Philippias Chri. I pray you what is it let it be brought forth.

Phillip. iiii.

Phile. Lo, here it is. Reioyce in y^e Lorde alway, and agayne I say reioyce. How like you this Jewell? Is it not boeth goodlye and precious? Is it not worthe y^e lokinge on as they laye? Is it not a Jewell worthe to be worne of euerie true herted christia man? Euse. It is a Jewell in dede not onely amiable and pleasaunt in aspect, but also very comfortable and holſome to a Christian mannes conscience.

Theo. It is no apte Jewell for
the

The Jewel of Joye

the wicked worldelinges & belied hypocrites, which lyke to Coppers cocke set more by a barly corne, then by all the precious stones in the world, of thys sort chiefly.

Phile. Truth it is. For if menne estranged frome the publique weale of the true Israelites, carnallye mynded, vncircumcised in herte, disobedient to the yoke of Christ, not regenerate bi the spirit of God, nor renewed by the holy baptisme, but in all poynts led captiue at the deuilles pleasure in the affectes of the world, shoulde heare thys aforesayed sentence of the holy apostle recited to them, & chiefly of such one as is enprisoned, fettred, bound in chaynes (as blessed S Paul was, what tyme he wrote thys Epistle vnto the Phillyppians) which are instrumetes to the vo

Philipp. i. v

E.iiii. lup=

The Jewel of Joy.

luptuouse worldelynges of no
gladenes but of sadenes, of no
tope and pastaunce, but of sorow
and greuaunce, they woulde no
lesse then maruaile at hys fond-
nes, yea it is to be thought, that
they would laugh him to scozne
as a person transposed and far
set beyond the limites of wyttpe
reason, and reasonable wytte, se-
ynge he exhorteth vnto þe whiche
in so greate stormes and tempe-
stes of troublous aduersitie no
herte led wth humaine wisedome
can easily approue, so blinde, fo-
leish, ignoraunte, and of no ca-
pacitie, felynge o^r vnderstāding
in spiritual thynges, is the wise-
dome of this world, as. S. Paul
sayeth. A naturall man doth not
perceyue those thynges that per-
taine to þe spirit of god. For they
are foolishenes to hym, neyther
can he come to the knowledge of
them

1. Cor. ii.

The Jewell of Joye

them, because they are spiritual-
lye iudged. The heade rulers a-
monge the Jewes, the byshops,
the priests, the scribes, the Pha-
riseis, & Saduces, the Lawiers
wyth manye other, whyche were
in chrystes time proue this thing John (c.)
evidently true inoughe, whyche
although in theyr owne conceite
puffed vp wth the excellent know-
ledge of Gods misteries, percey-
uynge nothyng at all of Chri-
stes blessed doctrine, so trulpe is
it saied of the holy Apostle, The
wisdom of thys world is soley-
shnes before God. Neyther wat
we examples at thys present.

Euse. To knowe Chryste & Chri-
stes doctrine, aright is the singu-
ler giste of God, wrought in our
hertes by hys holpe spirite, as
Chryste hym selfe testifieth, say-
inge. No man can come vnto me, John. vi.
except the father which sent me,
draw

The Jewell of Ioye

Esa. l. iiii.

Ieremy. xxi.

Mathewe. xi.

draw hym, and I will rayse him
vp in the laste daye. It is wri-
ten in the prophetes, all shall be
taughte of God, therfoze euerye
one þ hathe hearde of the father,
and hathe learned, he cometh to
me. Theo. In the Gospel of bles-
sed Mathew our sauour Christ
geueth thanks to his heauenly
father, bycause he hathe hydden
the knowledge of hys misteries
frome the wyle and prudence of
thys worlde, whyche gloried in
theyr owne wysedome, and hath
reueyled them to the lyttle ones
that is to saye, to theym that be
humble mynded, meke in spirite
lowly in herte, and euen such as
ascribe al glozy and honoure to
God and not to thē selues. For-
soth father, sayth he, eue so was
it thy good pleasure. All thyngs
are geuen ouer vnto me of my
father. And no mā knoweth the
son

The Jewell of Joye

son but the father, nether know-
eth any man the father saue the
sonne, and he to whome so euer
the sonne wyll open him,

phile. But thys oure Apostle &
fayethfull Embassadoure sente
from god the father to be a doc-
tour to the gentyls in fayth and
veritie, a true citizyn of the newe
celestial Hierusalem, abundan-
tlye replete wyth the frutes of
holpe Goste, and plentiuoselye
endued wyth wysedome from a-
boue to vnderstand and declare
the excellent misteries of Gods
moste hyzhe prouidence hid
in y^e bosome of his diuine secrets
fro euerlastig, & now in this last
age reuelled published & sette a-
brod to y^e great cōfozt of al faith-
ful penitent sinners thozow hyz
son Iesu Christ our Lord. This
oure apostle I save, cue in y^e myds
of his chaynes & fetters writeth
to

Roma. i.
Galath. i.
i. Timothe. ii.

The Jewell of Joye
 to the Philippiāns, and by theim
 to all other true christians, and
 exhorteth the to be merye, and to
 reioyce in ꝑ Lord. He is nothing
 dismayed, nor yet abashed, of
 hys bōdes, chaines, and fetters,
 of his enprysonnyge, lockynge, &
 stockyng, but beyng of a franke
 courage and lusty stomake, not
 onely to suffer chaynes, but also
 death, if the good wil of God so
 be, he wyth a behemencye of spi-
 rite, and stoutenes of herte com-
 maūdeth vs not to be discoura-
 ged wyth what so euer kynde of
 aduersitie we be assailed, but va-
 leantly and vnfainedly to repose
 fyre, & set the eyes of oure mynd
 on ꝑ Lord, & in him, in him alone
 to reioyce at all tymes. Reioyce
 in the Lord alwaye, sayth he, &
 once againe I say reioyce. Euse.
 Every man moueth other to de-
 lighte in that thyng specialle,
 wher

The Jewell of Joy

wherin he him self hath reposed
his chiefe delectation. The coue-
tuouse man hath his greatyst de-
lighte in tempozall possessions,
and as he is only bent to the ac-
cumulatynge and heappynge vp
together of worldely goodes, so
in like maner doth he exhorte so
many as he tenderlye loueth to
set theyr myndes on gatherynge
together the Goodes of thys
world, beyng not vnlike them,
whiche are euer cryng, Adfer,
adfer, Bynge hyther, byng hy-
ther, The papist hath hys mind
altogether set on papistry, there-
foze, laboureth he to the vtter-
moste of hys power to allure o-
ther vnto hys pernitiouse & dā-
nable sect. Phil. Truth it is that
you say. Therfoze the blessed A-
postle haueynge hys principall
ioye in the Lord our God, exhorte-
teth, moueth, & stirreth vs ear-
nestly

The couetis-
ous man.

Prouer. xxx.

The Papiste.

The Jewell of Joy

nessly to reioyce in the lord, that we may be partakers wth hym of one, & the same glo^{ry}. He is not contente him selfe onely to be in the fauoure of God, excepte he haue other also to be in the bowels of Iesus Christe. Chri. In the Epistle vnto the Romayns, he wtheth him selfe to be cursed from Christ, so that his brethren the Israelites, whych were his kynsmen as pertaynyng to the fleche mighte be saued. Theo. He differed not much from the manners of Moyses that most excellent Prophet of God, which perceyving that God was minded to destroye the chyldren of Israel for theyr abhominable Idolatry in worshyping the golden calfe, desired God very heartely y^e he woulde eyther forgeue them that fault, or els wpe him oute of the booke of lyfe. Euse. O moſte

Philip. i.

Roma. ix.

Exodi. xxxii.

The Jewel of Joy

most faithfull heardman, which wished the saluatiō of his flocke no lesse then hys owne. Phi. But we shall note that saynct Paule pricketh not vs forwarde vnto the reioysing in worldlye & carnal thynges but vnto a perfecte ioy in þe lord our God, which endureth for euer. For what thing is comprehended in the whole circle of the worlde, wherein we maye worthely reioyce?

Cōsider the ayre aboue, þe earth vnderneath, with the depe waters in the secrete & inferiour partes of the worlde, & marke diligētlye if in the any thyng be cōtayned þe may bring to vs true & perfect ioy. They may delite our fāseis, & moue our affectys for a certain space to delectaciō, while we behold, hear, fele or taste them, but how sone doth this carnal delectaciō, & worldly ioy vanish awaie

Yea

The Jewel of Joy

Musike.

pea howe sone are we weary of
thē, if measure be exceeded: Mus-
sicall instrumentes fede the eare
with very swete and pleasaunte
armony, and for a tyme greatly
exhilarate, chere, and cōfort our
wried spirites, but in how shor
space do we loth them, if they be
continuallpe played vpon or ex-
ercised out of time: And though
we delite neuer so greatly in thē,
doeth not the sownde strayghte
waye perysh, & we receyue none
other commoditie then losse of
tyme: Theo. The wise man saith

Ecclesi. xxxi.

Like as the Carbucle stone shineth that is set in gold, so is the
swetnes of musike by the mirth

Ecclesi. xli.

of wyne. Agayne wine and min-
streis reioyce the hert. Phile. Yes
but what foloweth: The best is
behynde as they saye. But the
loue of wysedome, is aboue thē
boeth. This sentence of the wyse
man

The Jewel of Joy.

man doeth not condemne Mus-
sicke nor wyne, so that the vse of
them be moderate and exceede the
not measure, notwithstandinge
it preferreth the loue of wysdome
that is to saye, a feruent desire to
knowe the wyll of God, and ad-
uaunceth that aboue both wyne
and musyke. Chri. I wyshe that
al men, but chetselfe such as be of
nobilitie, dyd knowe and woulde
practise this afoze saied sentence.
For many delyghte in Musike,
but fewe in the loue of wysdome
Many couet to excel in singyng
playng and dauncing, but in the
knowledge of Gods worde very
fewe. Many can abide to spende
whole dayes and whole nyghtes
in musicall exercises, but in hea-
ryng or readinge the holy scrip-
tures, they thynke one holy day
in awake a great matter, whē the
one moueth vnto vertue, the o-
ther

The Jewell of Joy

ether vnto vyce, the one getteth
the fauour of God, the other pro
uoketh hys wꝛath, indignacion
and vengeaunce, the one listeth vp
vnto heauen, the other detru
eth and thrusteth doue into hell
fire. Phile. To say the trueth, mu
sicke is a moze bayne and trie
finge science, than it becommeth
a man boꝛne & appoynted to mat
ters of granitie, to spende much
tyme aboute it. And al thoughe
I haue learned of histoxes, & di
uers haue exercised minstrellsye
both kings & philosophers, which
I thyncke vsed it as a remedy a
gaynst the tediousnes of there
paynefull labours, and to make
them the moze apt to retorne vn
to matters of great importaunce:
yet I remember well that it was
counted a reproche in many.

kynges Philip
hys sonne Alexander that trium
phante

The Jewel of Joy

phante conqueroure syngre and
play very pleasauntly, checking-
ly rebuked him sayng, arte thou
not ashamed, that thou canste
playe and syngre so conningely?
Mearnyng that other artes and
sciences are moze worthe a king.
An heathen Prince thought that
a great faute in his sonne, which
Christen rulears counte worthy
of hyghe commendacion and
singulare prayse. Sextus Nero
the Emperoure, lieyngre on his
death bedde greatly lamented
that he was so excellent in the
science of musicke, wyschyng that
he hadde spente that tyme in
good letters and vertuous exer-
cises, whereby he myghte haue
bene made the moze able iustelye
and truli to gouerne his realme.
Euse. Woulde God that his re-
pentaunce myghte be a war-
nyngre to all noble men.

I. ii. Ther

The Jewell of Joy

Ther haue bene, would God ther
were not now, which haue not
spared to spende much ryches in
nourishynge many idle singynge
men to bleate in their chappelles
shynckinge so to do God an high
sacrifice, and to pipe downe their
meate and their dyncke and to
whysle them a sleape, but they
haue not spent any part of their
substaunce to fynd a learned mā
in their houses to preach the word
of God, to haste them to vertue
and to dissuade them from vyce.
Therfore swarmed their howses
wyth pryde, ambition, vaine glo-
rye, couetousnes, whoredome,
swearinge, stealinge, polling, pic-
kinge, enuie, malice, fightinge,
flattery, supersticion, Hypocrisie,
papistrie, Idolatrie and al kinde
of abhominacion, as it must ne-
des come to passe, wher the word
of God is banished though he ther
be

The Jewel of Joy

he neuer so muche massinge and
maskynge accordynge to the say
inge of Solomon, whan the
preachynge of gods worde say- Prouc. xxi.
leth, the people perishe and come
to naught. Theo. It becommeth
kynge, princes and rulars ra- Ro: e.
ther to here the preacher of gods
worde and to gyue eare vnto the
lamentable voyces and humble
supplications of their poze afflict
and oppressed subiectes, than to
hearken to the sownde of vayne
instrumentes, and to delighte in
in hearynge the fylthy and trife-
linge songes of droncken Musi-
cions, which rather prouoke vn-
to fleshelye fantasies than vnto
vertuous exercises. A Chyisten
mans melodie after S. Paules
mynde consisteth in herte, whyle
we recite Psalmes, himnes and
spirituall songes, and syng to the
Lorde in oure hertes, geueynge Eph. v.

J.iii. than

The Jewell of Joy
thankes al wayes for al thynges
vnto God the father in the name
of oure Lorde Iesus Christe, Al
other outward melodye is vaine
and transitory, and passeth away
and commeth to naughte. Phile.
Wayne and traunsitorye is it in
dede, notwithstanding Musicke
maye be vsed, so it be not abused.
If it be soberly exercised and re-
puted as an hande mayde vnto
vertue it is tollerable, otherwyle
it is execrable and to be abhor-
red of all good men. So that ye
perceyue, that Musicke is not so
excellente a thyng, that a Christe
mā ought earnestly to reioyse in it.
Christo. It is euident mough, se-
inge that it endureth not, but pa-
sseth awaye lyke other thynges
subiecte to vanity.

Phile. Ther are þ greatly delight
in buildinge gorgeous houses &
sumptuous mansions, but howe
vaine

The Jewell of Joy.

bayne is their delectacion: Whā ^{Gorgeous} they haue spented innumerable ^{houses.} riches in erectinge their pleasaunt and fayre houses, what haue they but a greate heape of stones couched one vpon a nother, whiche for a litle season fedeth the eye well, but whan we be once goone what profyte carpe we alwaye wyth vs: The holye Patriarkes of the olde tyme remembryng howe bayne it is to delyghte in gorgeous houses buylte them tentes, and in those safely dwelte considerynge wyth them selues that they were but straungers and pilgrimes, and therfore prepared them houses not for thys world but for the worlde to come by couchynge there treasures in the bosomes of poore menne.

Euse . To buylde necessarpe and conueniente houses for oure vse is not vngodly, as A
f.iiii. iudge

The Jewel of Joy.

iudge, but to repose oure delyght
in them, or so to spend oure good-
des on buildynge that the poore
people are y^e les regarded, socou-
red, releaued and holpen, thys
is wicked, this is vngodly. **CHri.**
Buildynge is the daughter of
phansye and maye in a maner be
compared to the webbe of **Pene-**
lope. For that one setteth vp, and
ther after the disbursinge of ma-
ny powndes, destroyeth, and bul-
deth it vp againe with double ex-
pences the thirde succedeth, and
his phātasy not fully satisfied, he
agayne altereth the buildynge
and addeth threfoide charge, so
that to build (I spake of to much
gorgeous and not necessary hou-
ses) is nothyng else than to dalie
wyth the worlde and to be led
with fansy. **Theo.** What was in
tyme paste moze gorgeous than
Rome, whan she was called the
La-

The Jewell of Joy.

Ladye and heade of the worlde:
What was moze sumptuoulye
buylt than the tēple of Solomō:
yea and that at gods commaun-
dementē, as I maye passe o-
uer many aunciente and famous
cities: what is become of them:
Howe are they decayde: Ma-
nye are come to suche and so
greate downe faule and to so ex-
treme tūrne, so deformed, so de-
stroyed, so cōsumed to death that
ther remaineth not somuche as a
steppe, neyther is there lefte of
them any mencion at all. Well
were it wythe Chyristen religion,
if chyristen men woulde remem-
ber this sentēce of blessed Paul.
We haue no dwelling place in
thys world, but we lōke for ano-
ther to come Thā should the hea-
uenly mansion be moze desired &
soughte after. But nowe manye
buildē and they knowe not who
shal

The Jewell of Joy.

Shal inherite, & in y^e mios of these
their gorgeous buildinges y^e poore
people are not considered nor pro-
vided for. Euse. Woulde God all
such as so greatly delite in costu-
ous buildinges, would sometime
set this sentēce of the wyse mā be-
fore they eyes If y^e kepeste not
thy selfe, sayeth he, in the feare of
the Lord continually, thy housse
shal sone be subuerted, topled o-
uer & brought to noughte. Chri.
We thinke y^e thys curious buyl-
dyng, whych al mooste vniuersal-
li is vled now a daies among vs
is a great tokē of the daye of iud-
gemente beinge at hande. For
Chyste in the Gospel, amonge o-
ther tokens reciteth building to
be one of y^e chiefe wherbi we may
learne y^e the commyng of the son
of man vnto the terrible iudgemēt
is at hād as. l. James sayth. Be-
hold y^e iudge standeth before the
doore. Phile. I perceyue now right

Eccle. xxviii.

Luke. xxi.

John. v.

The Jewel of Joy.

ryght wel ye are fully perswaded
that no man ought to reioyce in
gorgeous buildynges, whereto
many delghte nowe a dayes.

Theo. Yea verely. The history of *Luke. xxi.*
the riche man in the Gospell ma-
keth vs afraid, which was a buil-
der also, and whē he had finished
hys buildinge and couched hys
goods in his faire & large houses
thinking y^e he should haue lyued
many yeres, sodenly it was say-
ed vnto hym, y^e sole thys nyghte
shal they take away y^e life fro the,
and thā whose shal these thinges
be that y^e hast gathered together?
Phile. To enioye greate possessi-
ons in thys worlde semeth not to
a fewe a singulare commoditie &
high profite, but with how many
cares & troubles are they accompa-
ned? With what great labour ar
they gotē & scraped vp together? *O. riches.*
With what carfulnes & disquiet
of

The Jewel of Joy.

of mynde are they kept, the ho-
ders vp of them being at al hou-
res in moze feare lest they should
be taken a waie from them either
by robbynge, pollynge, pillinge
burning, or by some other chaunce
Howe shortly are they consumed
and broughte to naught, whiche
were not gathered together with
out long time and great sweate.
So vaine and transitoiye be the
goodes of the world. A gaine, are
not the wordly possessions many
tymes leste to suche herytes, as
spende them no lesse prodigally,
than their auncitours got them
hardely and kept them niggard-
ly. What iuste cause also hath a
ny man to reioyce in tempozall
riches, seing that at the dreadful
day of iudgemēt they shal render
a straight accōptes of euery far-
thing to the high & euerlastinge.
Judge Christ, how they haue be-
sto-

The Jewell of Joy.

stowed them : For God hath not
endeued the rich men wyth their
possessions that they should spẽd
thẽ at their pleasure and phansy,
but accoꝝdinge to hys most god-
lye commaundemente, wyll and
pleasure . Syluer is myne, and
golde is myne, sayeth the Lorde
of holies. Hereto agreeth the say-
inge of the Psalmographe, the
earth is the Lordes, and all that
is contayned in it . The Lorde
hath committed hys goodes to
the ritche men, and he wyll cale
them to accomptes a gaine to se
how they haue bestowed thẽ, and
what thei haue won and gottẽ by
the exercise of thẽ for the Lordes
suauntage, as we maye se in the
Gospell . If ther be found vnpro-
fitable seruauntes, and haue not
bestowed them in settingeforth
the gloꝝpe of God, and in the hel-
pyng of theyꝝ chrysten bꝛethꝛen,
but

The Jewel of Joy.

Mathew. xxi.

Marke. xiii.

Luke. xxi.

Mathew. xxv

Luke. xix.

but haue hid the vp in the ground
that is to saye, kepte them ni-
gardly to their owne vse, or spent
them aboute vayne and wycked
thynges, they maye be sure to be
bound, fete and handes to be cast
into vtter darckenes, where shal
be weping and gnashing of teth.
Chri. ¶ that these thynges were
wel cōsidered, pondered & weigh-
ed in the iuste balance of resona-
ble discreSSION, than shoulde the
ryche men of thys worlde haue
little occasiō to gloxie in their ter-
restrial and worldly possessions,
but rather recounte them moſte
happie, wealthie and fortunat, to
whom least is committed. For e-
uery man shall rendre accountes
of the talentes receiued, be they
fewe or many.

Theo. Blessed is the ryche, which
is founde wyth out blemishe, say-
eth the wyse man, & hath not gon
af-

The Jewell of Joy.

after golde, nor put hys truste in *esai. xxi.*
monye and treasures. Where is
there such a one? and we shal com-
mend hym, and call hym blessed.

For greate thynges doeth he a- *Lucie xxi.*
mong hys people. Who so is tri-
ed and founde perfecte in suche
thynges shal be commended and
prayed. Yea hys good shal be
stablished, and the whole congre-
gacion shal declare hys almes.
Make you frendes, sayeth oure
Saviour Christ, of the vnrigh-
tous Hammo, that whē ye shal
haue nede, they maye receiue you
into euerlastyng habitacions.

Euse. To se the inordinate affecti-
on & insatiable desier, whych the
more parte of men haue vn to the
goodes of y^e world, it is a world.
Aunciente Authours complaine
of the couetuousnes vsed in their
tyme but if they were now a liue
they

The Jewel of Joy

Spiritual me

they woulde maruell, and wyth
hyghe indignacion wete theyre
pennne, and wright Satyres and
Inuectiues agaynste oure coue-
tous worldyngs. For theyre coue-
tous affectes knowe no ende, ney-
ther are they at any tyme satiate,
be their aboundaunce temporal po-
sessions neuer so muche ouer-
flowynge and passynge al mea-
sure. Oh good God, good God,
howe do oure spiritual men tum-
ble benefice vpon benefice, and
prebende vpon prebende & And
yet are they led wyth no care of
fedyng Chyestes flocke neyther
corporally nor spirituallye. Chy-
estes thysfolde Pasce, is turned in
to y^e Jewes double Tolle. They
fede nothyng, except them selues
they tol & catch whatsoeuer catch
they may, would God they once
woulde be obediente to thys cō-
maundemente of God gyuen by
the

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the wise man. Let not thynne hād
be stretched oute to receyue, and *Ecclesi. iiii.*
shut when thou shouldest geue,
A byshoppe sayth. S. Paul (he *i. Tim. iii.*
meaneth euerye spirituall ouer-
sear) ought to maintayne hospi-
talitie. Agayne he sayeth; for *Heb. xiii.*
get not hospitalitie & householde
kepyng. For therby haue diuers
men receyued into theyr houses *Hospitalitie.*
Angels vnwares. Hereto agre-
eth the sayinge of. S. Peter. Be *i. Peter. iiii.*
ye herbourours one to an other
wythout grudgyng. As euerye
manne hath receyued the gifte
euen minister the same one to an
other, as good ministers of the
manifolde grace of God. God in
the olde lawe greatly tendering
the mayntenaunce of hospitali-
tie, in hys ministers gaue thys
commaundement to hys people
for payng theyr tythes, sayng. *Malachi. iii.*
Bryng ye in all tythes into my
G. i. barne

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Why tythes
were payed

barne, that ther mai be meate in
my house. Here God commaun-
ded tythes to be payed, but for
what cause, that the ministers
should spende them in the court
or at the vniuersitie? or aboute
whozeynge? or in kepyng of
hawkes or dogs? or in mayntey-
nyng a sorte of idle valeaūt lub-
bers, whych do nothing but con-
sume the good frutes of þe earth
May verely, but that ther should
be meat in his house (for the per-
sonage or viccarage is Goddes
house) for whom? For the coue-
touse worldelynges and rich me-
whych haue no nede of it? May
say, not so, but for the poore christi-
ans, as Christe prescribeth say-
ing, When thou makest a dinner
or supper, call not thy frendes,
nor thy brethren, neyther thy
kynsemen, nor thy ryche neygh-
bours, lest they also byd the a-
game

Luke. xiiii.

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gayne, and a recōpence be made the. But when thou makeste a feaste, call the poze, the feble, the lame, and the blynde, and thou shalt be happye, for they can not recompence the. But thou shalt be recompēced at the resurrecti-

on of the ryghtuous men. Chri. I thinke the greatest cause why priests be contēned at thys tyme is, & they neyther regarde their office in preachynge Gods word nor yet they durpe in mayntaynyng hospitalitie.

*Why priests
are despised.*

Euse. Trueth it is, for God saith by the prophet. I haue made you, O ye priestes, to be despised and to be of no reputatiō amōg all & people, bicause ye haue not kepte my wayes, but haue bene parcial in the lawe. The wayes and ordinaunces of God, whych he hath prescribed to priestes for to obserue, is truly to preach his

Malachi. ii.

G. ii. ho:

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holy doctrine reuerētly to minist-
ster hys blessed sacramētes, and
bountuouslye to mayntayne ho-
spitalitie. If they would do these
thyngs, they shold recouer their
honoure whych is due to fayth-
full ministers by the worde of
God as, S. Paule sayeth. The
prieskes that rule well, are wor-
thy double honour, specialli thei
p labour in worde and doctrine.

1. Timothe. v.

Tempozall
men.

Jeremye. vi.

Theo. But couetuousnes repg-
neth not only in the spiritualtie
Euse. In the spiritualtie onelye
No God knoweth. For the tem-
pozalltye is not behynd for their
parte. If euer heretofore, in this
oure tyme speciallie is thys say-
inge of the Prophet found true,
From the lest vnto the most they
hange vpon couetuousnes, and
from the pzophet vnto the priest
they go al aboute with falshead
and lyes. How ioyne they Lord-
shyp

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Thypp to Loꝝdeshypppe, manner to
manner, ferme to ferme, land to
lande, pasture to pasture, house
to house, and house for a vantag
Howe do the ryche men, and spe
cially suche as be shepmongers
oppreſſe the kinges liege people
by deuourynge theyꝝ commune
pastures wth theyꝝ shepe, so that
the pooꝛe people are not able to
kepe a cow for the confort of the
and of their poꝛe familie, but are
like to starue & perissh for hōger,
if there be not pꝛouision made
shortly. What shepe ground sca=
peth these caterpillers of the cō=
mune weale? How swarme they
with aboundaunce of flockes of
sheper and yet when was wooll
euer so dere, oꝛ muttō of so great
pyꝛce? If these shepemongers
go forth as they begin, the peo=
ple shall both miserablie dye for
colde, and wretchedly perissh for

Shepmon.
gers.

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hōger. For these greedy woulues
and comberous comerauntes,
wyl cyther sell theyr woll and
theyr shepe at theyr owne price
or els they wyl sell none. Oh
what a diuersitie is thys in the
sale of wolles, a stone of woll
somtime to be sold at. viii. grots
and now for. viii. s. And so like-
wise of the shepe. God haue mer-
cy on vs. If the kynge hys ma-
iestie, with hys most honourable
councel do not prouide for the re-
dresse of these thinges, God him-
selfe wyl surely be a remedye, as
he sayeth by the Psalmographe
for the wretchednes of the neede
and the bewaplyng of the poore.
Euen now he wyl I saye sayth the
Lorde.

Eccl. xxxiii.

Agayne he sayeth, Woe be
to the that spoilleste, shalte not
thou thy selfe be lyke wyse spoy-
led? And thou that despiseste the
pouer

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pouertie, shalte not thou in lyke maner be despised? When thou haste made an ende of pollynge and pyllyng, then shalte thou be polled and pilled thy selfe.

And when thou ceaseſte to deſpiſe other, then ſhalte thou be deſpiſed and nought ſet by.

O Lorde haue mercye vpon vs. For all oure whole truſte is in the. Be thou oure defence, yea, and that ſhortely, and be thou oure ſauynge health in the time of our trouble.

Chriſto. Ryche men were neuer ſo muche eſtraunged frome all pyttee and compaſſion towarde the pooze people, as they be at thys preſente tyme, they deuour the people as it were a morcell of bzeade. Cal. xlii. a

If anye pece of grounde delite theyr eye, they muſt nedes haue it other by hoke oz by croke.

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The damnation
fulness of ryche
men.

Esa. v

If the poore man wyl not satisfy
theyr couetouse desyre, he is sure
to be molested, troubled, and dis-
quieted on such sorte, that whe-
ther he wyl, or wyl not (though
boeth he, hys carefull wyfe, and
miserable chyldrene wyth hys
whole familie should peryshe for
honger) he shal forgo it, or els it
were as good for hym to lyue a-
monge the furies of Hell, as to
dwell by those ryche carles & co-
uetouse churles. Ther is no end
of enlargynge theyr groundes,
neither are they ledde wyth a-
ny feare of Gods indignation,
exprest by the Prophet sayinge.
Wo and euerlastyng damnatiō
be vnto theym that ioyne house
to house, and couple land to lād,
so nyghe togither, that the poore
can get no more grounde. Shal
ye alone dwell in the myddest of
the earth? These thynges are in
mine

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myne eares, sayeth the Lorde of
hostes. Surely sayeth he, many
greate and fayre houses shall be
made so desert and wast, that no
man shall dwell in them. Hereto
agreeth the sayinge of an other
Prophet. Woe and euerlastyng
dānation be vnto him, that hea-
peth vp other mennes goodes.

Abacuc. ii.

Howe longe wyll he lade hym
selfe wyth thycke claye vnto his
owne damnation? Howe so-
daynly wyll they stande vp that
shall byte the, and awake, that
shal teare the in peaces? Yea þ
shal suerlie be theyr praye, Se-
punge thou haste spoyled manye
people, therfore shal they that re-
mayne spoyl the, bicause of inē-
nes bloude and for the wronge
done in the land, in the citie, and
vnto all them that dwell therein
Woe and euerlastyng damnati-
on be vnto hym that couetously
gathe

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gathereth euil gotten goodes in-
to hys house, that he may set his
neste on hie to escape y^e power of
misfortune thou hast deuised the
shame of thine own house, for y^e
hast slaine to much people & hast
wilfulli offended, so that the ve-
ry stones of the wal! shal cry out
of it, and the tymbre that lyeth
betwixte the topnes of the buil-
dyng shall answere. &c. Theo.

These be greuouse threates of
Gods vengeaunce againste the
couetuous worldelinges. Phile.
They be no lesse true then gre-
uouse, and shall vndoubtedly
chaunce as it is threatened, ex-
cepte the couetous worldynges
repent and amende. For God is
fayethfull in all hys sayinges &
the worde of the Lorde abideth
for euer. He is the selfe truzth,
therfore can he not lye. What so
euer he threateneth, he wyl sure-
lye

Psal. c. lvi.

Psal. xl.

John. xiii.

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lye bynge to passe except fayth-
ful repentaunce be a meane. Are
not these hys wordes? Wo and
euerlastyng damnation be vnto
theym that synne, and kepe not
my commaundementes, sayeth
the Lord, I wyl not surely spare
them.

iii. Esdr. xv.

And the wyse man sayeth. Wo
be vnto you, O ye wycked per-
sonnes, which haue forsaken the
lawe of the Lord, that mooste
hyghe God. If ye be bozne, ye
shall be bozne to cursynge, if ye
dye, the curse shal also be youre
portion.

Ecclesi. xli.

Dauid sayeth, vpon the vn-
godlye, the Lord shall rayne
snares, fyre, and bymestone,
stoyne, and tempeste: thys shall
be theyr portion to drynke. How
doeth our sauitour Iesus Christ
thonder agaynste the vngodlye
tyche in the holy Gospel.

Isa. lxi.

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Luke. vi.

Rot.

Woe vnto you that are riche sat-
eth he, for ye haue your consol-
tion. Woe vnto you that are ful,
for ye shall honger, Woe vnto you
that nowe laughe, for ye shall
weyle and wepe. Chri. These be
greuouse wordes agaynste the
couetouse wordelynges and vo-
luptuous Epicures, but full lit-
tle do suche thynges syncke into
the breaſtes of menne nowe a-
dayes, the deuyl hath ſo blinded
theyr eyes, that they thynke that
God is a childiſh God, and will
be pleaſed wyth thys apple at
laſte ende. I am ſorry for my ſin-
nes. Good Lorde forgeue me, I
truſt to be ſaued by Chriſtes pa-
ſſion, and many good morrowes
So longe as they lyue they ne-
uer repente theyr wicked lyuing
they go forth dayly more & more
to prouoke the wrath of God a-
gaynſte theim, they heape ſynne
vpon

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Upon synne, they wallowe all in pleasures like fylthy swyne, they haue not the feare of God before their eyes, they are wythoute all mercy towarde they; chryste brethren, they greuouslye oppresse they; neadpe neyghbours, they make no ende of rakeynge together the goodes of þe world, they folowe the lustes of the fleche as miserable and bonde captiues, to conclude, they; whole lyfe is nothyng els but a seruyng of the deuyl, how can these menne at the laste ende truely repent & conuerte vnto God, leadynge afore a lyfe abhominable, so wycked, so stynckynge, so hatefull both to God and to al good mē: I graunte, the mercy of God is great, & excelleth al hys woꝝkes, but howe cā they which haue led they; whole lyfe altogpyther displeasaunte vnto God, be bolde

psal cxlv.

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to craue mercye of God at the last ende, whom all the dayes of theyr lyfe they haue so despised by disobeyinge hys moſte Godlye wpll and pleasure? Are not theſe his wordes ſpoke by kinge Solomon? I haue called, and ye refused it. I haue ſtretched out my hand, and no man regarded it, but all my counſails haue ye deſpised, and ſet my correſtiō at nought. Therfore ſhall I alſo laughe in youre deſtruction, and mocke you, whē that thyng that ye feare cometh vpon you, euen when the thyng that ye be a frayd of, falleth in ſodaynely lyke a ſtozme, and youre miſerye lyke a tempeſte, yea, when trouble and heuynes commeth vpon you..

Then ſhall they call vpon me, but I wpll not heare, they ſhall ſeke me early, but they ſhal
not

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not fynde me, and that bycause they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsell, and despised all my creation.

If the ryghtuous shal scassly be saued, sayth blessed Peter where shal the vngodlye and the synner appeare?

Destroyers
of townes.

Euse. Satan thoroowe couetousnes doeth so possesse the heretes of many menne in these oure dayes, that they do not onely lincke house to house, but when they haue gotten manye houses and tenementes into theyr handes, yea, whole towneshyppes, they suffer the houses to fall into viter ruyne, and decaye, so that by this meanes whole townes are become desolate, and lyke vnto a wyldernes, no man dwelling there, excepte it be the shephearde and his dogge.

Phile.

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Phile. Truth it is. For I my selfe knowe many townes and villages soze decayed, so that where as in tymes passe there were in some towne an hundred households there remaine not now thyrty, in some fifty, ther are not now ten, yea (whyche is moze to be lamented) I knowe townes so wholly decayed, & ther is neyther sticke noz stone standynge, as they vse to saye. Wher many men hadde good liuynges, and mayntained hospitalitie, able at all tymes to helpe the kynge in his warres, & to susteyne other charges, able also to healpe their poze neyghbours, and vertuously to bringe vp theyr chylidzen in Godly letters and good sciēces, now shepe & conies deuoure altogpyther no man inhabitynge the aforesated places. Those beastes whyche were created of god for the nourishment

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ishment of man, do nowe deuoure man. The scripture sayeth that God made both shepe & oxen with al the beastes of the field subiecte vnto man, but nowe mā is subiecte vnto them. ^{Beastes aboue meene.} Wher mā was wont to beate rule, ther thei now beate rule. Wher man was wot to haue his liueing: ther thei nowe only liue. Where man was wonte to inhabite, ther they now raigne and greafe. And the cause ^{Gentle men} of all thys wretchednes and beg- ^{Shipmongers.}gary in the commō weale are the greedy Gentilme, which are shipmongers & grasiers. While thei studie for their owne priuat commoditie, the comon weale is lyke to decaye. Sins they beganne to be shepe Maisters and feders of cattel we neither had vitaille nor cloth of anye resonable price. No matuell, for these forstallars of the market, as they vse to saye
H. i. haue

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haue gotten all thynges so into
their handes, that the pooze man
must either bie it at their pꝛice, oꝝ
els miserably starue foꝝ hongar,
and wꝛetchedly dye foꝝ colde. Foꝝ
they are touched wth no pittie to-
ward the poze. It is foud true in
the **p^r** S. Paul wꝛighteth. Al seke
Phil. ii. ther own adauntage, & not those
thinges which belonge vnto Je-
su Chꝛist. They whiche in times
past were wonte to be fathers of
the contrie, are now pollers and
pillers of the cōtrie. They which
in times paste were wōt to be the
defēders of the poze, are now be-
com **p^r** destroyers of **p^r** same. The
by whom the cōmon weale some-
time was pꝛeserued: are now be-
come the Caterpillers of **p^r** comō
weale, & such as seme by their ma-
ners to haue made a solē bove vt-
terli to subuert the comō weale, &
to pꝛocure **p^r** final destruction of **p^r**
same. Thei are insatiable woul-

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ues. Thei know no measure. So they maye repgne, they care not who rule. So they maye abound they care no whoe faulle to the grounde. So they maye be curi- shed thei care not who be enpoue- rished. They are ryght brothers of Caine, whiche had rather slea his bzother Abell, thā he shoulde haue any part with him of worlo- ly possessions. The wyle mā say- eth, the bzeade of the nedye is the lyfe of þ poze, he that defraudeth him of it, is a mans eater. Do not these riche worldinges defraud the poze man of hys bzead, wher- by is vnderstande al thynges ne- cessary for a mans life, which tho- row their insatiable couetousnes- sel all thynges at so highe pryce, & suffer townes so to decaye that the poze hath not what to eat noz yet wher to dwel. What other at- they than, but verye mansleaser

Gen. iiii.

Eccle. xxxiii.

Prende what
it signifyeth.

H.ii.

They

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Marke well.

They abhorre the names of Monkes, Friers, Chanons. Nonnes &c, but their goodes they greedily gripe. And yet where the cloysters kept hospitaliti, let out their fermes at a resonable price nourished scholes, brought vp youth in good letters, they do none of all these thynges. They lightly esteeme and in a maner contemne Priestes, parsons, vicares, Prebendaries. &c, yet their possessions they gladly embrace & niggardly retayne. So that now they are become in effecte althoughe not in name, very Monckes, Friers, Chanons, Priestes, Persons, Vicares, Prebendaries, and at the last what not: and yet how bawily those goodes be spent, whose seeth not? The state of England was neuer so miserable, as it is at this presente.

Good Lorde haue mercy vpon
vs

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hs and put in the hertes of the
kinge and of his counsell to redye ^{Rome. 11.}
these intolerable pestilences of
the common wealth, or els make
haste to dissolue thys wretched
world by thy glorious commynge
vnto the iudgement, where thou ^{Proverb. xxx.}
shalt render to euery man accor-
dinge to hys dedes, lest if we lōg
remayne in thys to muche wret-
chednes, we be compelled thro-
we pouertie to attempe vn-
rightuous thinges, and forswere
the name of the our Lorde God.
Wel, of these thynges aforesay-
ed I trust ye perceiue that no mā
oughte to reioyse in the ryches
of this world, seing they are none
of oures but Godes, and we as
the treasures and stuardes, of
God must at the dreadfull day of
iudgement render accomptes to
the hyghe Judge Christe of all
that we haue receiued, be it much

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Riches abused.
ed.

oz litel, seinge also they are verye
transitoꝛye sitting from one to a
nother in so much that he whych
is thys daye a Lorde highly in
fauoure and a manne of greate
possessions is to morowe a trau-
toure and not worthe a gallye
halfe penye. A gayne if they be
abused, they are verye entise-
mentes vnto all myschefe and
naughtines, they plucke our her-
tes from God to the deuyll, they
make vs Idolaters by seruinge
that wycked Mammon they pro-
uoke the vengauce of God a-
gaynste vs thei make is to be ab-
horred of God and of all good
men, they plucke from oure bo-
dyes reast from our mindes qui-
etnes from our eyes slepe fro our
face natural colour, and adde to
al the partes of mā distēperaūce,
makinge man a slaue vnto that
whiche

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whiche oughte to be obedient vnto him.

Theo. We perceyue these thynges ryghte well . For the wyse man sayeth , ther is nothyng worse than a couetous man, neyther is ther a moze wicked thyng then to loue money. For such one hath his soule to sel, and yet is he but filthye dunge while he liueth. And the Preacher sayeth, he that loueth money wyl neuer be satisfied wyth monye , and whoso delyghteth in ryches, shall haue no profite thereof.

Where as muche rychesse is , there are many also that spend them awaye. And what pleasure moze hath he that possesseth the sauynge that he maye loke vpon them with his eyes. A labouring man slepeth sweetely , whether it be litle or much that he eateth

H.iiii. but

Eccle. x.

Eccle. v.

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but thaboundaunce of the rich wyl
not suffer hym to slepe, yea many
times riches are kept to the hurt
of hym that hath them in posses-
sion. For ofte times they perishe
wyth his great misery, and trou-
ble, and if he haue a childe, it get-
teth nothyng. *Job. i.* Lyke as he came
naked out of hys mothers wōbe
so goeth he thither agayne, and
caryeth nothyng awaye wyth
hym of all hys laboure. &c. Euse.
It were wysdome for the ryche
mēne, if they tender their owne
saluation and be ledde wyth any
hope of the lyfe to come, to heare
what blessed Paule wyghtethe
vnto Byshoppe Timothe, and
1 Tim. vi. earnestlye to folowe that. Hys
wordes are these. Charge them
whyche are ryche in thys worlde
that they be not hyc mynded nor
truste in vncertayne ryches, but
in the lypynge God (whiche ge-
ueth

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ueth vs abundantly al thinges
to enioy them) that they do good
worke, that they be redy to giue
and glad to distribute, leying by
in store for the selues a good fou
dacion agaynst the time to come,
that thei may obtaine eternal lif.
Phile. ¶ that they woulde be ad
uertised by thys Apostle. Then
shoulde God be their defender in
al their assayes, & cause both the
& their posteritie longe to enioye
their possessiōs wth the fauoure &
blessinge of al good men, But let
vs go forth, and searce whither a
ny thyng can be founde in thys
transitorye worlde wherein we
may worthly reioyse. What say
ye vnto nobilitie? Christo. Not a
fewe do greatly reioyse in that, *Of nobilitie.*
magnifyng the selues be
cause they descende of noble pa
rentage, and in comparison of
them selues they greatly dispise
other

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other. Phile. Of folish & ignoraunte people. Why rather do they not consider þ̄ boeth riche & poze, noble & vnoble, hie oz base do cōsiste & are made of the same elemētes, subiect vnto like diseases & bond to þ̄ same affectes. Earth we are al & dust, & vnto earth & dust shal we retorne. As we were made to liue so likewise are we al appointed to die. Bodie haue we al corruptible & bōd to mortaliti. Ther is no exception amonge vs. Neither hath ani of vs obtained such priuiledge of God, þ̄ we maye escape þ̄ bondage of fraile nature. Seing thā þ̄ as touching our corporal creacion ther is no differēce no prerogatiue, what nobilitie oz worthines of bloud, can there be moze in the noble personage thā in the base slaue. Their beginnig is like, ther ende is al one. Twise mad are thei therfore, þ̄ brag of their

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their noble bloud & esteeme thē sel-
ues þ̄ moze woꝛthy because they
descēd of noble parentages, nei-
ther do such any other thing thā
boſt of þ̄ which is none of theirs.

King David sayth, what profite Psal. xix.

is ther in my bloude, seinge I go
dow̄e vnto corruptiō? And þ̄ wise
mā sayth, why art þ̄ proude, O þ̄

earth & ashes: We are al earth & Eccles. x.

ashes boeth noble & vnoble, We

al shal retorne vnto corruption,

& be so cōsumed as cōcerning our

bodies, as though we had neuer

bene. The Prophet also saith, al

flesh is gras, & al his gloꝛi is like Esa. xl.

a floure of the field, Wher is any

mēciō made here of noble bloude

I know, sayth. s. Paule, that ther Rom. vii.

dwelleth in me, þ̄ is to saye in my

flesh, no goodnes, wher is carnal

nobilitie thā become? Doth not þ̄

same lothsum vilenes come frō þ̄

noble, þ̄ is sueth out of þ̄ vnnoble?

Are

The Jewell of Joy.

Are not the carcasses of al personages meate for wormes a lyke? Pour the bloud of the vilaine in one basen and the bloude of the gentleman in an other, what difference shal there be proued? Dig by the bones out of the sepulchers both of þ noble & vnnoble; and who can deserue of the sight of them, which was the seruaunt whych the Lord, who was rich & who was poore, who beautifull & who deformed, which were noble, and which vnnoble? Ther is no difference, as S. Ambrose sayeth, betwene the carcasses of the deade, except peraduenture it be thys, that the deade corps of the tyche styncke more greououslye than the poze because it was more dently fed.

Effuled gent
lemen.

Euse. So far as I perceiue. they erre greatly, that boost of the kindred, & esteeme theselues the more wor-

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worthy because they come of woꝝ
they parentes, although they the
selues beneuer so greate dronke-
kardes, glotones, diceplayers,
Whoremongers, swerers, fight-
ters, theues, ruffians, pickers of
quarrels, riotous persons. &c. For
little doeth it profite a man to des-
cend of a noble house, if he hym
selfe be of base and vile maners
and leade a life defiled with wyc-
kednes, yea it rather bringeth
vnto hym ignobilitie than nobi-
litie. Well is it sayde of our gol-
den mouthed doctoꝝ, the nobilitie *In Math*
and goodnes of oure kinsfolke
auaileth nothyng, except we our
selues be good. For what doethe
noble generacion profite hym,
whom, hys maners do defile? Or
what doeth vile generacion hurt
hym, whome good maners dooe
garnishe and adourne? Certes
he sheweth hym selfe voyde of al
good.

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goodnes, & glozieth in his parentes To glozie vpon & nobilitie of other, sayth Petrarche, is a boasting euen to be laughed at. And suche as haue nothyng but the badges, counsaunces and armes of their Auncestours to set out their nobilitie with al, they differ not much frome Escopes crowe, which decked him selfe wyth other birdes fethers, he hym selfe being altogether blacke & vnamiable. Theo. The true nobilitie consisteth neither in strength, beautie, noz riches, no noz yet in any other externall & bodely thyng but in the suppressing of vice and embraceinge of vertue. Vertue is the alone and onely nobilitie, as Antisthenes was wonte to saye thei that are endued with vertue, they haue the true nobilitie, Notably is it sayd of the golde mowthed doctoꝝ John Chrysostom. He

Wherein true
nobilitie con
sisteth.

In Markew.

The Jewel of Joy

is a man of great renoume, he is a worthye personage, he is the true noble man, that disdayneth to serue vices, and by no meanes wyl be ouer come of them: And Cocceus Nertua the Emperour sayde that the vertue of a man and not hys kynnered nor hys contrye is to be considered.

Chri. Woulde God all menne of nobilitie were perswaded that vertue and godlye conuersation were the alone and onely true nobilitie. Than woulde they not repose their glozpe in their ancestors, as many very folishely do at thys present, but rather endeuoure them selues so to traine their life in al godlines and vertue, that euen for their owne godly and vertuouse enterprises they should be cōpted noble and worthy of prayse. Euse

But what say you vnto beautie
Phile.

The Jewel of Joy.

Beautie
Power. xxxi.

Phile. Euen as Solomon saith,
fauoure is deceitfull, and beau-
tye is a vayne thyng. They are
muchestranged fro the course
of true reasonne, that reioyse in
so fraile a thyng. For it is more
brittle the glasse, more transitorye
than the flowre, more inconstant
than the wynde, more vaine than
the smoke, and more flittynge a-
way than the tyme. Beautie is a
thousande maner of wayes cor-
rupted and defaced. Howe doeth
one lytle fauour make the fayrest
woman in the worlde, the fowlest
& the must vnpleasur in aspecte
And to saye the trueth, is beauty
anye other thyng, than a litell
thyne skyne wel coloured? If the
inwarde partes myghte be seene,
howe greates filthynes woulde
there appeare euen in the moste
beautifull personne? Nayther is
the fayrest bodie in the world any
other

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other thing the a dunghyl coue-
red wth a clothe as it wer of white
and purple coloure. And what a
madnes is thys for anye person
to gloze in beautye, seynge that
the beholder of it hath more de-
lectatton and pleasure in it, as
one that hath the vse and frui-
on thereof, then suche as are
endued with the beautie. I leane
of to speake that beauty is a en-
tiselement vnto vncleannes, and
a very enemy to chaste and pure
conuersatton, as we reade in di-
uers hystories. Chri. This semeth
to be true by the sayinge of the
wise man, Loke not to narrowly
sayeth he, vpon the beautye of a
womā, lest y^e be prouoked in de-
sire toward hir. Againe he saith,
Turne away thy face fro a beau-
tiful womā, & loke not vpon the
fayrenes of other. Many a man
hath perished thoro we the beau-

Beauty is an
entiselement to
vncleannes.

Ecclesi. xxy.

Ecclesiast. ix.

Prover. vi.

ii. Reg. x.

Daniel. xiii.

The Jewel of Joy
type of women, for thowowe it the
desyre is kindled as it were fyre
Hereto agreeth the sayinge of
Solomō. Let not thine hert lust
after the beauty of a womā, leass
thou be taken w hit faire lokes.
What kindled Davids hert w
loue toward Bethsabe, the wyfe
of Urias, & caused him to comit
adultry w hit, but only hit beau-
ty. David, saith y scripture, arose
out of his bed, & walked vpo the
rouse of the kingly palaice, & fro
y rouse he saw a womā washing
hit selfe, & the womā was verye
beutiful to loke on. Again how
came it to passe y the. ii. Judges
burned so feruently w the loue of
Sulanna Joachims wife, and
soughte all meanes possible to
haue defiled hit, but y they were
drownded w the sight of hit beau-
ty. The scripture saith she was
a verie faire womā, but ther is a
goodli additiō, she was also such

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one as feared god. Whē beuty & Note well
y fear of god are licked together
beuty is not to be discōmēded, o:
therwise it is but a nette, wher w
y deuil vseth to catch y folish peo
ple. A faire womā wout discrete
maners saith Solomō, is like a
ring of gold in a swines snōwte.
And y we mai be wel ascertened
y it was hir beuty y moued thē
woute shame to prouoke hir to
vnclēnes, these words of y histo
ry declare it manifestli: Susāna
was a tēder persō & merueylous
fair of face. Therfore the wicked
mē cōmaūded to take y cloth frō
hir face (y at y lest they might so
be satisfied in hir beuty. Phi God Follow ye
wis.
sed vs mo Susās. Beauti reig:
neth in mani, would god it were
accōpaned w y fear of god. y the
beutiful persōs might not abuse
their beutye, but chuse rather to
be stoned w Susā, then once to
defile thei husbandes bedde,

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Euse. God sende vs the beautye
of the minde, whiche consisteth
in Godlye vertues and honeste
qualites, for þ is the true beauti,
þ other is but scatte, vayne, transi-
tory, & doth not longe endure.
But what sai you vnto galaunt
apparell, whereof so many brag
and boaste nowr adayes? Is it
not a thyng, where in we maye
worthely reioyce? Phile. Nothing
lesse, for the wyse manne sayeth,
Gloze not in thyne apparatle at
any tyme. Vestures were geuen
vs of God to couer oure filthye
nakednes, & not that we shoulde
gloze in them, & make them in-
strumentes of pride. We ought
rather when we put on our gar-
ments to lament our mischaunce
our mortallitie and vncleannes,
then to reioyce in theym. For so
longe as our grādfather Adam
continued in the state of innocē-
cy

Of galaunt
apparell.

Ecclesiast. xi.

The Jewel of Joy

cy, he neded no kynde of apparel
to couer his body (for he was al-
together cleane, beautiful, good,
holpe, innocent and perfect) but
after he had broke the commaū-
dement of God by geuinge eare
to Satans subtile perswasions,
perceyvinge his miserie & wret-
chednes, wherinto he was fallen
thorow his disobedience, he was
ashamed of hym selfe, and boeth
he & his wyfe perceiuinge þ they
were naked sowed fig leaues to-
gether, and made them selues a-
prons to couer their fylthye and
shamfull nakednes wythall. Af-
terward when God droue them
out of Paradise, bicause their fe-
ble and mortali bodies, whyche
now were subiecte to all kind of
diseases, tempestes, and blastes,
shoulde not perishe for colde, a-
gapne that they myghte haue,
wherewith to couer theyr filthye

Gene. iii.

The Jewel of Ioy.

nakednes, & they myghte walke the moze honestly, he made them lethern garmentes, and clothed them therwyth. Here euen from the beginning do we learn both what garments were geuen vnto manne of God, and for what purpose.

Neyther wyth fyne clothe, nor wyth Saten Damaske, veluet nor wyth cloth of gold, did God apparayll Adam, neyther dyd he trime and set forth oure grandmother Cue wyth sumptuous apparayle, of cloth of syluer, or clothe of golde, neyther dyd he set vpon hyr head a french hode wyth an edge of golde besydes pearles and precious stons and suche other trime trames, I can not tell what, but he clothed the boeth wyth symple garmentes of leather, not that they shoulde reioyce and be proude of theym,
but

The Jewell of Joy

but to vse theim as thynges necessarpe to couer theyr wretched nakednes, and to defende theim from the cruell stormes & searce tempestes of wynde, raine, snow haile. &c.

Euse. As in other thynges, so lyke wise in apparel is the world at this presente, wonderfullpe fallen frome the first institution of thynges,

For if wee shoulde compare the chylde with the father, I meane, if wee shoulde consider what apparell God appoynted vnto Adam, and what is vled nowe a dayes, a manne shoulde fynde as greate difference betwene theym, as is betwene the Sunne, and the leaste starre in lyghte and bryghtenes, to beholde the vayne and folish light fashyons of apparayle vled among vs, it is to much wōderful.

The madnes
of Englishe

I.iiii.

I

men in theyr
apparell.

The Jewell of Joy

I thinke no realme in þe worlde,
no, not among the Turkes and
Sarazyns dote so muche in the
vanitie of theyr apparell, as the
Englyshe men do at thys p̄sēt.
Theyr cote muste be made after
the Italian fashion, theyr cloke
after the vse of the Spanyardes,
their gowne after the maner of
the Turkes, their cappe muste
be of the frenche fashion, and at
the laste theyr dagarde muste be
Scottish wyth a venecian tassell
of sylke. I speake nothyng of
theyr dublets and hoses, which
for the moste parte are so minsed
cutte, and iagged, that shortlye
after they become boeth torne &
ragged. I leaue of also to speke
of the vanitie of certayne lighte
braynes, which bicause nothing
should want to the setting forth
of theyr fondenesse, wyll rather
weare a Martē chaine the p̄ce
of

The Jewel of Joy.

of. viii. d, thē they would be vn-
chayned. O what a monster and
a beast of manye heades is the
Englyshe manne nowe becomee.
To whom maie he be compared
worthely, but to Cloppe's crowe
for as the crow decked hyr selfe
wyth the fethers of all kynde of
byrdes to make hyr selfe beauti-
full, euen so doeth the vaine En-
glyshe man for the fonde appa-
relynge of hym selfe, borrow of e-
uery nation to set forth hym self
galaunt in the face of the world
He is an Englyshe mā, he is also
a Italiā, a Spaniard, a Turke,
a Frenchman, a Scot, a Vene-
cian, and at the laste what not
He is not much vnlyke a mooster
called Chimera, which hath thre
heades, one like a Lyō, another
like a Gote, the thyrde lyke a dra-
gon. I passe ouer the lighte and
wanton apparel of women now
adaies

The Jewel of Joy.

The apparell
of women.

1. Peter. iii.

a dayes, partlye bycause it is so monstrous, and partlye bicause I haue not bene noz yet am vertinuche acquaynted wyth theim, wherby I myght be the moze able to discribe theyr proude Deckockes tayles, if not at the full, whiche were an infinite, labour yet at the leste somewhat to set it forth as a painter doth, yet he do lay on colours. But of thys am I certaine, that they obserue not in theyr apparell the rule of the holpe scriptures. For S. Peter sayeth, that the apparayll of honest and vertuous women shold not be outwarde wyth brydded hear, and hangyng on of golde, eyther in puttynge on of gorgeous apparel, but lette the hydde man which is the herte be without al corruption, so that the spirit is befoze god a thyng much sette by.

For

The Jewel of Jop

For after this maner in the olde
tyme did the holy women which
trusted in God, tye them selues
and were obediēte to theyr hus-
bandes, euen as Sara obeyed
Abraham and called him Lord,
whose daughters ye are as long
as ye do well.

Hereto agreeth the sayinge of
S. Paul to Timothe, Lette the *1. Timothe. 11.*
womē aray them selues in come-
ly apparell wyth shamefastenes
and discrete behauour, not wyth
broyded hear, eyther Golde oz
pearles, oz costelye araye, but
as it becometh women & pzoefe
godlines thozow good works. A
gaine to Titus he saith, Speke *Titus. 11.*
to the womē that they be in such
rayment, as becometh holines.
Solomon in the description of
an vn honest woman amonge o-
ther pzopecties rehearseth sum-
ptuous and galaunte apparel, *13. pzoet. 111.*
cal=

The Jewel of Joy.

callynge it whoreshe apparell
fit to deceiue soules, signifyng
that thys to muche costelye and
proude apparayle is more mete
for whores that lye awayt to al-
lure men vnto theyr loue, then
for honest womanne whych pro-
fesse Godlines.

Phi. As filthy, beggerlike & slut-
tishe apparel becometh not chri-
ste women, if they haue, or rygh-
tously and wyth honestie maye
haue other: so lykewyse is it not
conuenient for them to weare to
muche sumptuouse, costely, and
galaunt araye. It is inough for
chast and pure maydes to weare
cleane and simple apparell, as a
testimony of the vncorruption &
cleannes boeth of theyr mynd &
bodye wythout the flaringe out
and coleryng of theyr heare, w-
out the payntyng of theyr faces,
without the puttyng on of wan-
ton

The Jewell of Joy.

ton and light aray, wherby they
be entised rather to pryde & whores
dome the to humilitie, Chastitee,
nes, & cleannes of life. It is suf-
ficiente also for honeste married
wiues, that they be so appareled
that they please their husbands,
they that decke theym selues to
please the phansies of other, and
to make theim selues galeynge
stockes to the world, practise ra-
ther the maners of whores, then
the conditions of honest women
There is nothing that doth bet-
ter adourne, garnishe, and sette
forth an honest woman, then so-
brietie, Chastitee, cleannes of
life, honest cōuersatiō, integritie
of maners, scilicet, feare towarde
God, louyng obedience toward
hyr husbände, comely behauour
in countenaunce, in lokyng, in
goynge, in speakyng, in doyng
and at the last to weare such ap-
parel

The Jewell of Joy.

parcell, as serueth for hy: state & degre. She that is endued wyth these goodly and Godli vertues atozelayed is a verye fayre and beautifull woman, though her face maye ryghte well be resembled to the colour of an Ethiopie and she maye saye as it is wyrtten in Solomons Balades. I am blacke, yet am I fayre. For though she be blacke in colour of face, yet is she beautifull in mynde, And looke howe muche the mynde excelleth the bodye, euen so muche doeth the beautye of the mynde excede the faynes of the face. Christo. Hester was a very Godlye and vertuous woman, yet did she weare glorious apparell. Phile. I graunt but ye muste consider that she was no priuate personne, nor one of the base sorte, but she was the moste worthy womā in the realme, eue the

The Jewell of Joy.

the kynges wyfe, notwithstandinge howe lyttle she delited in that gorgeous appareil, whyche she was compelled to weare for to serue hir state and degre, these hyr wordes do euidently shewe.

Thou knowest, O lord saith she Heb. xlii. my necessitie, that I hate the token of preheminencie, and glozy or worshyppe, whyche I beare vpon my heade, what tyme as I must shewe my selfe and be sene and that I abhorre it as an vncleane cloth, and that I weare it not, when I am quiet and alone by my selfe.

Do we not also read, that when she prayed to the Lord, she lated away hyr glorious appatel, and put on the garmentes that serued for sighynge & mourninge?

Agayne, do we not also reade that when the Jewes at anye tyme dyd humble theym selues

The Iewel of Ioy.

in the syght of God, and woulde
obtaine any at hys hand, y they
laid asyde they? galaunte appa
rel, & put on sack cloth? Laid thei
not awaye their precious oynte
mentes & scatted ashes and dung
vpon their heabes? this meante
somewhat. Euse. Of thys am I
sure that holy John Baptist did
Mathewe. iiii. weare verye homelye apparell.
Hys rayment saith the scripture
was of Camels hear, and he had
a gyrdle of leather aboute hys
loynes. It is to be thought also
that Chyste and hys Apostles,
which were but poze me, had not
verye sumptuous apparel to weare.
1. Iohn. ii. And. S. Iho writeth. He y saith
that he dwelleth in Chyste, ought
to walke euē as Chyste walked.
How can gorgeous and galaunt
apparel then agre w chyste pro
fessiō? Is the disciplye aboue his
maister, or the seruaunte aboue
hys

The Jewell of Joy.

his Lorde: Doeth not Sayncte.
Paule in hys Epistle to the He-
bryes declare, & certayne faithful
and godly persōs walked vp and
downe in shepes skynnes & gote
skynnes & were highly cōmended
of God: Doth not saint James
rebuke the riche men, that haue
suche plentie of garmentes, that
they be motheaten: Doeth he
not also reprove suche as wyl ac-
cepte and make much of thē that
be clothed in goodli apparel, and
neglecte the poore, whiche are but
homely apparelled: Was it for
nought that Christe sayed to the
people of Saint John Baptise,
what went ye out to se a man clo-
thed in softe rayment: Beholde,
they that weare softe clothynge
are in kynges houses. As it is
vaine, & Saint Luke in the di-
scription of the rich gloton decla-
reth, that he was clothed in pur-

Heb. xvi.

Jacob. v.

Jacob. ii.

Math. xi.

Luke. xvi.

Is. i.

ple

The Jewel of Joye

Act. xii.

A rule for appa-
rell.

ple and fyne whyte? Do we not
reade also, that kynge Herode
was arrayed in royall apparrell,
whē the Angel of the Lord smote
hym, so that he dyed a very mise-
rable death? To reherse what the
doctoures of Chyistes church
wyte of the vanitie of gorgeous
apparrell, agayne to declare out
of prophane histories how great-
ly the noble princes and mightie
Emperours eue amōg the Eth-
nyckes abhorred sūptuous ray-
ment, both time and tong should
sayle me. Phi. It is very syttyng
and prayse worthy ynough for al
degrees of personnes to weare
apparrell accōrdyng to their state
and callynge, so that vanitie, ex-
cesse and reioysyng therein be ba-
nished. But confusedly euery mā
or woman to weare as them ly-
keth, is boeth wythout ordre and
greatly discōmendable, & oughte
by

The Jewell of Joye

by the higher powers to be redressed. To be shorte in this behalfe, it shall be convenient for so many as professe Christ alwayes to set before þe eyes of their mynd this saynge of the Apostle, ha-
1. Tim. vi.
uung fode, & wherewith we may be coucted: let vs be content. For we broughte nothyng into the worlde, neither shall we cary any thyng out of it. And he appare-
leth hym selfe wel, whiche forget-
teth not to cloth the poore accor-
ding to this cōmaūdemēt of god.
Whē þe seest the naked, cloth him
Esa. lvi.
Act. ix
as we reade of the noble & vertu-
ous womā Tabitha, which made
cotes & garmētes for þe poore. The.
If these thynges were deeplie
weyghed and considered, they
that so greatly delighte in sump-
tuous apparayle, woulde sone
cease from that vanitie, and no
moze repose their delectatiō in it.

The Jewell of Joye

For these garmentes, whiche we
nowe set by verye muche, within
fewe yeres we put the to vile offi-
ces and threwe them away vpon
the dōughill, so that we haue litel
occasion to reioyse in them. Phil.
Trueth it is, as these thynges a-
foresaide be proued to bringe no
perfecte felicitie nor true ioye to
menne, so lykewyse these that re-
maine, whatsoeuer they be, make
a man nomore truely ioyful than
the other. To pamper the beally
and to fare deliciouly is reputed
amonge the voluptuous Epi-
cures an hyge & singular plea-
sure, yet these meates & drynkes
whiche are so deraely bought, and
wherin many so greatly, delight
become afterwarde so vyle and
lothsome, that we can neither a-
byde the syghte nor the smell of
them. What doeth yester day fa-
sting profit the gredy appetite of
the

Of Banche-
spunge.

The Jewel of Joy

þ day folowinge O thort & vaine
pleasure. Chri. Thys bealy chere
and bancketinge byngeth not
onely to man a transitoꝝe delec-
tacion, and such pleasure as sone
passeth away, but it also wasteth
a mannes substaunce and pear-
ceth hym wyth the dartes of po-
uertie, as Solomon sayeth, he
that hath pleasure in banquetes p. 20. xxi.
shall be a poze man, and who so
delyteth in wyne and delicates,
shal not be riche. Agayne he say-
eth, keepe not cōpany wyth wyne
bibbers and ryotous eaters of
fleshe, for such as be dꝛonckardes
and ryotous shal come to pouer-
tie. Euse. p. 20. xxii. They shall not onelye
come to pouertie, but such as are
ryotous persōs shall get to them
selues thozow their discēperaūce
and excesse of eatynge and dꝛinc-
kinge diuers sickenesses and dis-
eases very harde to be put a way

k. iii.

as

The Jewell of Joy

Pro. xxiii.

as the same Solomō sayth, who
hath wor who hath sorowe & who
hath strifes who hath brawling
and who hath woundes wout a
cause? Or who hath red eyes? E-
uen they þ be euer at the wyne, &
seeke excelle. Loke not thou vpon
the wyne, howe red it is, & what
coloure it geueth in the glasse. It
goeth downe softly, but at þ lasse
it biteth like a serpent, & styngeth
like an adder. Hither maketh the
saynge of the wyle man. Be not
greedy in euery eatinge, & be not
to hasty vpon all meates. For ex-
celle of meates bringeth sicknes,
& glotony cometh at the laste to
an vnmeasurable heate. Thow
surfet haue many one perished,
but he that dieteth him selfe tem-
peratly, prolongeth his life. Our
Sautour Chyist comaundeth vs
to beware of excelle in eatynge &
drynckynge, when he sayeth, take
heede

Eccle. xxxvii.

Luke. xxi.

The Jewel of Joy

heede þ your herres be not ouer-
charged with surfetyng & dzonck-
kenshyy. S. Paule also sayeth,
Be not dzuncken w wyne wher-
in is excelle. Phile. Of these holy Ephes. v.
sentences maye ye gather þ there
is no cause, why any mā shoulde
reioyse in banckettinge, except he
haue a pleasure to procure his
owne destruction, which cometh
by no meanes soner then by po-
uertie and sicknesse, which spryn-
geth out of delicate fare, as I
maye leaue of to speake of other
incōueniencies, pea & pestilēces to
mans life, which issue frō bācket-
ting in like maner. Euse. It is an
easly thing to gather out of the ho-
ly scriptures not only scētēces, but
hystories also, which declare what
destruction to mā bācketting, dzūc-
kēship, & the study of þ bealy bryn-
geth. Did not Adā & Eue thow
eating þ forbiddē fruite caste not
k. iiii. only

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Gene. iii.

Gene. ix.

Gene. xix.

Exo xxxv.

Judeth. xiii.

Luke. xvi.

Math. xiii.

only, the selues but al their posteritie in to damnacion? How was Noe much laughed to scoorne euē of his owne son whā through his Drōnkēship, he fell on sleape & lay naked wyth his priuities & Into what abhominable vncleanes did loth fall thozow Drōnkēnes, when he cōmitted incest with his owne daughters? Did not y^e chil dꝛē of Israel giue them selues to bankettyng and afterwarde fel to the worshipping of the golden calfe committynge most shainful Idolatrie & Was not Holofernes that myghtye and valiaunte captayne in hys Drōnkennes slayne of a woman & Is not that rich man, whych would haue no pity vpon Lazarus and therfore was after hys death caried into hel fire, described of blessed Luke to fare dētely euery daye & What Mall I speake of kynge Herode whoe

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whych in the mids of hys ban-
ketyng was cōtente to graunte
that holy John Baptistes head
shoulde be stricken of. It is ther-
fore conueniēte for a chrysten mā
to remembze in all hys eatynge
and drynkynge chrysten sobrietie
and alwayes to auoyde excessse,
leste he fal into some of those in-
cōueniēces, wherof is made mē-
tio afoze. Theo, But what lay ye
to the fauour of noble mē: maye
we not reioyce in that? Philem.
Ther are not a fewe, whych cou-
uet nothyng so greatly as to be
in fauour wyth greete men, and
to be placed in their houses, thin-
kyng by thys meanes to auoyd
the cruell dartes of fortune, to
obtayne wealthy lyuinges, and
to haue al thynges at their own
wil & pleasure, but I se not, why
any mā shoulde repose his chiefe
delectation in the fauour of any
noble

Of the fa-
uour of greete
men.

The Jewell of Joy

Psalm. c. xli.

Jeremy. xlii.

Isaiah. lvi.

noble man, seing þ holp scripture
sayth. Put not your trust in prin-
ces, nor in þ childre of mē, in whō
there is no health. And the Pro-
phet sayeth. Cursed be he, þ put-
teth his trust in mā, and maketh
fleshe his arme. Chri. How bayne
a thyng the fauour of great men
is, the hystorie of Amā declareth,
which was so high in his kinges
fauoure, þ he mighte do what he
liste, kyl, laue, exalt, depresse, lyfte
vp, pluckedowne, & as we say cō-
mōly, binde beates, & yet was he
not shortly after caste out of fa-
uour on suche sorte, þ he was im-
mediatly hāged on the same gal-
lowes, whiche he had newly pre-
pared for an other. Euse. There
is nothyng more vncertē thā the
good wyl of great men. For whō
they nowe loue, streightwayes
they hate, and such as haue done
most forthē, are mani times least

re

The Jewel of Joy.

regarded, & most cruelly entreated. Howe hādled king Alexander his most trusty counsellors, which so ofte had put their liues in iopardy for him: How tyrātlīke did he slea the; & yet no cause whye I leaue to speake of Nero & monster of nature, whiche caused his owne mother to be slaine, & suche as had done moste for him. Who was so much in fauour wyth the Emperour Iustinia, as Bellisari' & Narses, whiche being most noble warrtours subdued diuers kyngdomes to the Empyre, but how were thei recōpced: Bellisarius & most valiaūt capteine without deserte had at & Emperours cōmaūdemēt both his eyes plucked out, & afterward was cōpelled to begge his bzead from doze to doze, and at the laste dyed miserably a moste wretched beggarre. Narses also, if he had not fled, had bene moste vnworthely

Alexander.

Nero.

Iustinian.

The Jewel of Joy

handeled, so are good men many tymes recompensed for theyr intollerable paynes, and paynfull seruite. Of suche ensamples the booke of Histories are full. Whereof we maye learne howe bayne & to much folishe a thyng it is to trust in the fauour of noble men, so farre it is of, that any man maye worthely reioyse in it. Chri. I can none otherwyle do but marueyle at the madnes of some men, whiche rather chose idly to spend their tyme in great mennes houses wyth thys hope to haue some what at the laste to lye wyth al (which many tymes chaunceth neuer) then in their youth to learne some honeste occupation, whiche maye defende them at all tymes from the bitter stormes of needy and cruell fortune. Of all creatures are they slaues moste miserable, and for the

Seruing men

The Jewel of Joye

the moſte parte come to the moſt
wretched ende. A yonge courtesan
an olde beggar. Ah howe many
haue I knowne, whiche after
twentie or thirtie yeres ſeruiſe
haue ben wyth great diſpleaſure
dyuen awaye, and ſo dyed moſte
wretchedly. And thus is that cō-
mon ſaynge founde true. Ser-
uiſe is no heritage. Seruing me
may well be cōpared to Eloppes
tothleſſe grephounde, whiche ſo
longe as he coulde hunte wel, fo-
lowe & get his praye, was muche
made of, but when he beganne to
ware olde and coulde catche no
more, he was no more loued of
his maiſter, but rather hated, de-
ſpiſed & beaten. Nothyng nowe
adapes is deare, where profit is
abſet. If theſe thynges were well
pondered, menne woulde not ſo
headlonge and wythout conſide-
ration runne vnto ſeruiſe, there
to

The Jewell of Joye

to spend the flour of their youth
a whē crooked olde age cometh
eyther to go a begging, or els to
be put in some almes house. But
howe so euer the matter goeth, of
thys am I sure, y no man ought
to reioyse neyther in men, nor yet
in mennes seruices, seinge that
nothing is more vncerteyne then
their fauour, seing also that cruel
fortune doeth oppresse so sodenly
noble mē many tymes, that they
being turned to a base state, haue
neither to succoure them selues,
nor yet to healpe their poore ser-
uauntes. Philemon. Well, thus
haue we searched the principall
thinges, that perteyne vnto man
outwardly, wherein the folyshe
world doeth most chiefly reioyse,
and we haue found among them
all not one thyng, wherein we
maye worthely glorie and repose
oure delectation. Theo. Truth

The Jewell of Joy.

It is, but what saue you to the inwarde natural gyftes of man, as wysedome, strength, knowledge and suche other gyftes of the mynde? Philemon. Heare what God sayth by the Prophet. Here ix.

Let not the wyse man reioyse in his wysedome, nor the strong mā in his strength, neither the ryche mā in his ryches, but who so wyl reioyse, let hym reioyse in thys, that he vnderstandeth and knoweth me, for I am the Lorde whiche do mercie, equitie and rightuousnesse vpon the earth.

Therefore haue I pleasure in suche thynges, sayeth the Lorde. Whether we haue respect to the body or to the mynde, if we fynde any good thyng in them, it is the gift of god, as S. James sayth. Iacob. i.

Euery good gift & euery perfecte gifte is from aboue, and cometh downe fro the father of lyghtes,
and

The Jewel of Joye

and therfore ought no mā to glo-
ry neither in hym selfe nor in the
gyftes, but in God alone the gy-
uer, as S. Paul sayth, what hast
thou, that thou hast not receyued?
If thou haste receyued it wheres-
fore dost thou reioyce and glory
as though thou haddest not re-
ceyued it? But wherfore do we
tary longe before we come to our
matter, whyle we labour to shew
if there is nethyng in the worlde,
wherein we maye worthily re-
ioyse, seinge that man hym selfe,
whiche is the principall creature
if euer God made in thys worlde
is but vanitie, and not worthe,
wherein any true and perfect de-
lectation ought to be set? Are not
these the wordes of the holy scrip-
ture? Every man that lyueth, is
altogether vanitie. What is the
body of man, cometh it of neuer
so noble house, but earth, duste
and

1 Corinth. iii.

Of man

Note.

The Jewell of Joy

and ashes: Or as S. Barnard sayeth, a stynckynge sperme or seede, a sacke of dounge and the meate of wormes. Who wyl reioyse in such a body: to garnish suche a bodye wyth golde, siluer pearles, precious stons, owches galaunte apparell, sumptuous garmets. &c, What other thing is it, then to couer a dunghyl wth clothe of golde: Nowe as to w^{ch}ynge oure inwarde manne, I meane the soule, what are we:

What haue we receyued of Adam In what case hath he sette John. iiii.
Rom. viii. vs, befoze wee be regenerate by Christer: Are we any other thing then flesh, and fleshely minded: As Christer sayeth. That whiche is borne of the flesh is flesh. And sayth not blessed Paule, that we Eph. ii. are the childzen of wrath: Is not Pro. ix. our herte vncleane, lewde, wycked and vnsearcheable: Are not

A.i.

our

The Jewell of Joy.

Jeremi. xviii.

Gene. viii.

Esa. lxiii.

Esa. lx.

Luke. xvii.

Philyp. iiii.

our senses, Imaginations, and thoughts, even from our infancy, euill and nought? Are not al our rightuoulnes like a cloth defiled with mēsture? Are we not all hypocrites, lypnge chyldren, workers of iniquitie, vnprofitable seruauntes, synners, vngodly, and of our selues al þe nought is? What haue we then either of oure selues, or in oure selues (I meane before our regeneration) wherof we mai worthely reioyce Chri. Truly nothing at al. Phile. It is conuenient therfore, seying hitherto we haue found nothing wherin we mai worthely reioice, to sequester our ioye, our mirth, oure delectation, from worldely thynges, and to traunsser it vnto the Lord our God accordyng to thys admonicion of the holpe Apostle. Reioyce in the Lord alwaye, yea once agayne I saue
Re=

The Jewell of Joy

Reioyce. Theo. But we woulde gladly heare, what earnest occasion we haue to reioyce in God.

Philem. My desyre is to declare thys thyng abundauntly vnto you, if ye will heare.

Euse. We all wyl gladly geue eare. Phile. God in whom we are so instantly motioned to reioyce, euē frō the begynning, had such fauour to mā, & whē the Angels for theyr disobedient pryd, & proud disobedience were worthely cast downe headlonge into hell, ther perpetually to remayne in most greuouse & intollerable paynes, he wyllynge agayne, to furnishe the celestiall mansions wyth other Creatures, made manne, not lyke vnto other bruste beastes, but accorpyng vnto hys owne Similitude, lykenes, and Image, not to be a fyre brand of
L.ii. hell,

The benefits
of God to
warde man

Job. iiii.
ii. Deter. ii.

Gen. ii.

The Jewell of Joy

hell, but heyre of his most glorious and regal palaice, not to perishe for hunger, but to enjoy all kinde of pleasures most abundantly, not to be subdued of other, but as Lorde & chiefe ruler vnder God his creatoꝝ & maker to haue þ dominio of all beastes fyshe, and foules, of all landes medowes & pastures, of al trees herbes & flowers, and what so euer other thyng is comprehēded in thys greate and vnmeasurable worlde. Yea the hygh element, the sunne, the mone, the starrs, the daye, the nyghte, the water, the fyre, the colde, the heat the rayne, the wynde, and what so euer other thyng ye canne reken besides, did he make not only to shew forth his gloꝝy, might and power, but also for mannes conforite, wealth, ioye and pleasure. Chri. ¶ the vnoutspeakeable

The Jewel of Joy.

ble goodnes of god toward mā.
Phile. Haue we not here a greate
occasion vnfaynedlye to reioyce
in the Lorde our God, and for e-
uer and euer to glorify, celebrate
and magnify hys most glorious
and blessed name? To make vs
lyke to hys owne similitude: to
appoynt vs heyers of his moſte
glorious mansion: to endue vs
wyth the fruition of ſo manye
goodlye and ſwete pleasures: to
make vs rulers and Lords ouer
al hys creatures in the worlde:
to prepare all thynges for oure
ſolace, ioye, and conſorte? Who
is ſo ſhynte herted, that melteth
not at the hearynge of theſe thin-
ges ſo pleaſaunt and ſwete? Who
is ſo eſtranged frome God, that
he applieth not wth all mayne to
embrace ſo gentle, ſo kind, ſo lo-
uinge a Lorde, yea ſuche a Lord
as is altogpyther ſet to magnify

The Jewell of Joy
man, to exalt hym vnto the high
heauens, to place hym amonge
the holye Angelles, and blessed
spirites, to kysse and kull hym
as his dear darling & welbelo-
ued heyer. Canne that man re-
foyce inoughe in his Lorde and
maister, whyche of a base slaue
maketh hym a man of honoure
of a begger a man of greate po-
ssessiōs, of a vile condition, a mā
of hygh & noble renoume. Euse.
Trulpe the goodnes of God to-
warde man can not be expessed.

Phile Yet are these benefites.
whych one man geueth to an o-
ther moze vyle then dust, if they
be compared to þe precious gif-
tes heretofore rehearsed, whiche
God gaue to man. But marcke
what foloweth. Theo. Saye on,
we beseech the. Phile. Satan that
old & subtile serpent perceruing
man to be made of God for this
en-

The Jewel of Joy

entete, y he should enherite that
glozy, frome the whyche for hys
intollerable arrogancye he was
moste worthely detecte and caste Gen. iii.
downe, craftely, subtilly, & lyke
him selfe w manye swete promi-
ses and faire flatteryng wordes
at the laste allured oure grand-
mother Eve to the transgressi-
on of Gods commaundemente,
and she lykewyse hys husbande,
so that by this means both they
and theyr posteritie were not
onely depriued of those pleasures
and comodities, whyche I re-
hearsed heretofore, but also vt-
terli dāned for theyr disobedience.
And al this came to pas thow
the enuy of Sata, as y wille mā Septen. ii
saith. God created mā to be vnde-
stroied, yea after y image of his
own liknes created he him. Ne-
uertheles thow enui of the de-
uyl death entred into the world.

L.iii. Chri.

The Jewel of Joy.

Christo. O lamentable chaunce.
Nowe is man become of the I-
mage of God, the Image of the
deuill, of the heyre of gloze, the
enheritour of euerlasting paine
of immortall, mortall, of good &
Godly, wicked and deuillishe, of
fre, a bonde slaue wyth all hys
powers to Satan, sinne, death,
hell, desperation. &c.

Euse. But what, entoid that ra-
uenynge woulfe his praye Phile.
Nothyng lesse, for God whych
is gentle, and the self gentlines
moued wyth Iouynge compassi-
on, tender zeale and fatherly pi-
ty towarde man, forgettyng the
displeasure y^e mā had done to him
thorow hys disobedience castyng
al hys sins behind his backe, en-
flamed wth no lesse loue towarde
mā cōcernyng hys saluatiō (be-
holde what grace & mercy doth)
then he was befoze the traun-
gressi-

The Jewell of Joy:

gressiō, & minding to shew hym
selfe of no lesse puiſſaunce and
strength to recouer & saue mā, the
Satan was to destroy & cōdēne Gens. iii.
mā, came into Paradise, sought
hym vp, made garimētes for him
to couer hys nakednes, sēt hym
into thys world, made him Lord
ouer all, and promised hym that
the sēde of a woman, euen Iesus
Christ hys owne sonne bozne of
Mary the vyrgin, shoulde deli-
uer him from the power of Sa-
than, reconcile hym to his God=
ly fauoure, satisfye for hys wyc-
kednes, make hym a newe man,
endue hym wyth hys holpe spi-
rite, fynallye, thoro we hys meri-
tes and good workes bring him
vnto the celestiall enheritaunce
from the whyche Satan at that
presente had exiled hym. Iohn. xiii.
Thys promise was so fayethfull (for
God hym selfe spake it which is Tit. i.

the

Psalm. cxlv.

The Jewell of Ioy
the selfe trueth, whyche can not
lye, which is iuste in al his woꝝ-
des) & agayne so cōfoꝛtable, that
so manye (I meane Adam & hys
posteritie) as did apprehend and
laye hand on that wyth earnestte
fayeth, were fre from that mise-
rable thraldome, wherinto they
were cast thoww Satans wilt-
nes, receyued into fauour, taken
as moſte deare chyldzen, and re-
counted perfectly righteous, for
the assured perswasion and un-
doubted faith, & they cōceiued in
the blessed ſede Ieſus Chꝛiſte at
the tyme promiſed of God the
father. So that ſo longe as they
liued in thys preſent world, they
liued in the fauour of God, and
when they departed from hence
God appointed theyꝝ bodies to
reaſte in the earth, placed theyꝝ
ſoules where hys good pleaſure
was vnto the commynge of his
ſonne

The Jewell of Joy.

sonne, the to receiue that blessed
ioye and heauenly felicitie, that
they had losse thozow thetr diso-
bedience, Jesu Christ that most
blessed sede workynge thys sal-
uation for mā, not for any good
dedes that we had done, but of
his own mere mercy and tender
pity. Theo. Luce. xv.

¶ Here is the good
shepheard, that soughte vp the
losse shepe, & when he had founde
it layed it lounge vpon hys
shoulders, & tenderly brought it
home agayne to the shepefolde.

¶ Here is y most swete, louing, &
tender father, which w so greate
ioy & embrasing armes receiued
home againe the lost son. Luce. x.

¶ Here is y merciful Samaritā, whych
pytyng the wounde man being
half dead, poured wine & oile in-
to his wounds, bound the vp, lat-
ed him vpon his beast, caried him
to an inne, & paid for his healig. Mathe. xxviii.

¶

The Jewel of Joy.

Math. xviii.

O here is that moſte puiſaunte kynge, whyche of his owne liberalitie forgaue hys ſeruaunt the ten. **M.** talētes which he ought.

Eccl. xxi.

O here is þe mighty Lord, which trode downe the wyne preſſe alone, alone, neyther was there anye at all that holpe hym.

Math. i.

O here is that moſte lourng ſauour, that ſaueth his people from all theyr ſynnes.

Math. ix.

O here is that diligente Phyſitian, that is ready at all tymes to heaſpe the diſeaſed, to reſreſhe theym that labour and are laden.

Math. xli.

O here is that myghty Dauid, that ſlew Golias, and deliuered the Iſraelites from the cruel Philitiās.

i. Reg. xxi.

O here is that moſte valiaūte Emperour, whych for our ſakes hath cōquered Satā, hel, death, ſynne, deſperation, damnation, wyth al the powers infernal.

De. xxi.

i. Cor. iiii. xv

O here is that tender herted louer, that

The Jewel of Joy.

that can no more forget vs, then *Eccl. xlii.* h
a mother can forget the chylde of
hys wombe, and though she for-
get hys chylde, yet can not he for-
get vs. For he hath written by
vs in his handes, so that we are
alwayes in his sight. To whom
is not here opened an exceeding
greate and large windowe to re-
ioyce in the Lorde oure God, ex-
cept we be estranged fro al that is
God or Godly. Phile. I am glad
brother Theophilus to heare you
speake on thys maner. But lette
vs go forth. After so many plea-
sures shewed to man, which all
thorowe hys owne faulte he so
wyckedly losse, after so greate a
synne committed agaynste the
diuine maiestie, so frelye to for-
geue man, so to accepte hym in-
to hys fauoure, so to loue hym,
that he promiseth to send downe
from hys moste glorious throne
hys

The Jewel of Joy.

hys owne dearly beloued son to
make a perfect recōciliation & e-
uerlastyng agremente betwene
hym and man, that they may for
euer and euer dwell togyther in
ioyefull glowe. Oh what a fer-
uente charitie, and vnmeasura-
ble loue of God is this?

Who canne wortheelp either by
herte thynke, or by tonge expres
or yet by penne sette forth the ex-
ceedyng greatenes of Goddes
kynde hertye loue toward man?

Apoca. xix.

Philipp. ii.

The Kyng of all Kynges, the
Lorde of all Lordes, yea, that
Lord to whose maiestye al thin-
ges are obediēte boeth in hea-
uen, earth, and Hell, so to set his
mynd on man beyng but a poore
vile, and miserable creature, yea
of all mortall Creatures mooste
synnecfull, mooste disobediente,
mooste frayle, and readye to fal,
so to loue and tender hym, that

Romagn. viii

to

The Jewell of Joy.

to do hym good, to brynge hym John. iiii.
vnto glozpe and honoure, he dis-
dayneth not, but mooste wyl-
lyngelye bowchesafeth to sende
downe hys onelye begotten and
dearelye beloued sonne, yea and
that into thys synnefull bale of
miserye here to become manne,
to be circumcised, to be made o-
bediente to the lawe, to be bap-
tised, to pzeache, to woꝝke mira-
cles, to hunger, to thysst, to wat-
che, to faste, to pꝛaye, to suffer all
kynde of aduersitie, to be perse-
cuted, to be lated wayte for, to be
snatched at, to be blaphemed, to
be rayled vpon, to be conuented
befoze woꝝldly tyꝛātes, Bishops
pꝛiests, lawiers. & c, to be scoꝛned
mocked, buffeted, whipped, crow-
ned w thorne, nailed on þ crosse,
scourged, pearled to þ hert wyth
a speare, & at the last dyynge the
most despitfull & shamefull death
that

The Jewel of Joy

that coulde be inuented of the
wycked worldelynges vnto the
bitter defaceynge of thys blessed
seede Chyste, and of hys God-
ly doctrine, yea, and all thys for
the loue that he beareth toward
mā. Oh what a kindnes is this
what loue, what amitye, what
herty frendshyp? If ar be it frome
vs, deare bzyethen, to be so stony
herted, & vngodlye, that we feele
not thys tender loue of God to-
ward vs. Chri. Ther is in myne
opinion no fayethful manne, no
true professoure of Chyste, that
doth not earnestly reioyce at the
hearing of these most heauenlye
benifites promised to mā of god
in this blessed seede Chyist Jesu.
Phile. Moreover after the pro-
mise made to oure fyrst parents
concernyng theyr recōciliatiō to
be made by the blessed seede Jesu
Chyste, whereby they wyth all
their

The Jewel of Hope

their posterity were in the meane
season wel comforted, enamored a-
gaynst Sathan, blessed and sa-
ued, howe frendelye euer after
dealt God wyth man? What be-
nefit was ther, wherof man was
not made partaker? In what
kynde of benigne dyd man at
any tyme (I speake of the fayth-
ful congregation) perceiue the te-
der bowelles of God to be spared
agaynst him? What desired he,
and obtayned not hys request?
Howe ofte dyd God familiarlye
talke wyth man by hys holy An-
gelles? Was he not so louing to
man, that he sente hys Angelles
to eat and drinke and to be mery
wyth hym? If anye plague or mis-
fortune were imminēt & at hand
for the vngodly, did he not de-
clare it to man, and so prouided
for hym that he was free from all
daunger? How many victorious

Gen. viii.
c. ii. & c.

Gen. viii.

M. l.

bat.

The Jewell of Joye

Exod. xlii.

Gene. xlii. xv.
xvii

Psal. xlviii.

Esa. xlvii. xlii.

battels gaue he to man agaynste
his enemies: How dyd he so acco
panie him at all tymes, & he euer
found fauoure euen amonge the
Barbarous & straungers: Howe
wonderfully deliuered he his peo
ple fro the Egyptians: How mer
uellously fed he thē wth & meate of
angelles fro heauē: How mighte
ly did he subdue & heathē Kings
& brought his people into & land
of behest a land that flowed with
milke and honte, a land full of al
plentie & pleasure. But what shal
I speake of this moste singulare
benefite, that he gaue hys law to
mā, yea such a law as is pure, cut
teth soules, giueth wisdom to ba
bes, maketh hertes mery, lighte
neth eies, and is sweter than the
houye and honie combe. Prophe
tes also gaue he to man to pre
monishe and afoze warne hym if
any mischife were at hād, to teach
hym his holpe ordinaunces, to re

The Jewell of Joye

betwene the promes of sendynge the
blessed seide Jesu Christ for mans
saluaciō, that he might not waxe
fainte in fayth, but wyth valiaūt
hope loke for that blessed Sau-
oure. And whan the tyme prede-
fined and tofore appointed from
euerlasting was come of sēdinge
dōune this blessed seide and glori-
ous Messias, howe fayethfully
and no les louyngly sent he hym
into y wombe of the most blessed
Virgine Mary thowow the won-
derful operacion of the holy gost
ther to take very fleshe wythout
the seide of man, ther to take on
hym humayne nature, and to be
come of that holy maide perfect
and true manne, as he was be-
fore of god perfect and true God.
Christo. Woulde God this thing
were no les of all menne truely
beleued, than it is in the holye
scriptures abundanlye proued.

Gala. iiii.

Mat. vii.

Math. i.

Luke. x. ii.

Rom. i.

Gala. iiii.

Jo. iii. i.

M. ii.

Euse.

The Jewell of Joye

The Anabap-
tistes.

1. Iohn. iiii.

Use. The Anabaptistes in thys
our time do vehemētly impugne
thys Article of oure sayeth, and
affirme obstinately, that Chyste.
toke no fleshe of the blessed virgin
mary, but brought his body with
hym from heauen. Thee. Of thys
matter, if I remember well, ye
taughte vs, Neighbour Phile-
mo, in your new yeres gyft. Phile
This Article, that Chyste toke na-
tural fleshe of Mary the virgin,
is so necessarpe vnto saluacion,
that who so euer beleueth it not,
beleue the other in vaine, neither
is he of God, but of the diuell, as
Sainte Iohn sayeth, Derely be-
loued, beleue not eueri spirit, but
proue the spirites whether they
be of God for many fals Prophe-
tes are gone forth into the world
By this know ye y spirit of God
Euery spirit that confesseth, that
Iesus Chyste came in the fleshe
is

The Jewel of Joy

is of God. And euery spirite that
doth not cōfesse, that Iesu Christ
came in the fleshe, is not of God.
And thys is that spirite of Anti-
chyste, of whome ye haue hearde
that he shoulde come, and he is
nowe all redie in the worlde. And
thys most pestilent heresy, which
the apisthe Anabaptistes haue re-
newed in these our dayes (as Sa-
tan is neuer idle, noꝝ ceaseth in
his membez to disquiete the cō-
gregation of Christ) was holden
many hundred yeres past of di-
uers heretikes as Marcion, Cer-
don, Manicheus, Valentinus,
Apelles, and suche other offsprin-
ges of the deuyll, and was con-
demned and confuted by dyuers
greate learned men. But to oure
matter. And because we shoulde
not feare to come vnto thys oure
Lord and sauoure Iesu Christ,
all that euer he dyd, was done in

The denynge
of Christs in
carnacion is
an old heresy.

Ap.iii. suche

The Jewell of Joy

Luke. ii.

Mat. i.

ii. Cor. viii.

Luke. ii.

suche humilitie and lowelynes
both of outward behavioure and
mynde, that it woulde allure any
reasonable creature in the worlde
with highe boldnes and faythful
courage to come vnto hym. He
was not borne of a noble Em-
presse, nor of a deuoute bowesse,
nor yet of an holy Nunne but of
a poze mayd in a poze stable, and
poze wrapped in poze cloutes.
In stead of a mighti and galaūt
garde of men, he was accompa-
nied with oxen and asses. Thus
became Christe poore, whan he
was ryche and the kynge of glo-
rye, that we thozow hys pouertie
shoulde be made riche. Moreouer
he beyng wythout al synne and
Lorde of the law, became subiect
to the lawe, and was circumfised
accoordynge to the lawe. He was
obediente to hys mother Marye
and to Iosephe hir husoand, and
led

The Jewel of Joy

ledde a poze life wth them vnto the
age of thirtie yeris, and wrought
diligently for hys liuyng af-
ter the maner of other menne. At
the age of .xxx. yeris he was bap-
tised of blessed John, sonne to za-
chary the Priest. After his bap-
tisme was he led of the holy Gost
into, Wyldernes, where he fast-
ed .xl. dayes and .xl. nyghtes, and
was greuously tempted of satan
Immediatly after humbly & low-
ly at the comaundement of his hea-
uenli father he toke on him the of-
fice of preaching declarynge free
remissio of synnes to so manye as
repente in fayth. And as he was
poze in worldly riches & lowly in
mind, so did he chole poze & hum-
ble men to be his disciples, y^e they
might go & beate abroad like faith-
ful ministers y^e heauely riches, of
his exceding mercy toward man.
Christ, Not wyth out a cause. For
the riche galaute, and pompous.

Luke. iiii.

M^{at}h. iiii.

M^{at}h. iiii.

M^{at}the. i.

Luke. iiii.

M^{at}h. iiii.

i. Cor. i.

Ja. ii.

The Jewel of Joy

Math. vi.

Luke. vi.

Math. xi.

The disciples
of Christe,

worldlynges are no fit vessels to
carpe the treasures of the kyng-
dome of heauen, so vnequally
matched are Christe and Ham-
mon, heauen & earth, Golde and
gods worde, light and darcknes
They maye pretend and beare
an outwarde face to the worlde
as though they were the Apo-
stles and ministers of Christe, as
Judas, Simon Magus, and
suche other dyd, but inwardelye
and afoze God they are the Apo-
stles and ministers of Satan, and
whan they seme moste of all to
talke of Christe, of Christes doc-
trine & of hys glozy, than are thei
most of all enneinies of the crosse
of Christe, seke the condemnaci-
on both of his doctrine and glo-
ry, and laboure to stablishe their
owne drouly dreames, lowelye
lawes, croked constitutions, diuel-
lish decrees, Antichristian actes,
and

The Jewell of Joy

and al for their God þ belly. So
swete a thyng is it to these false
ministers and craftie apostles of
Satan, to tomble, and walow in
all kyndes of carnall pleasures
and worldly riches. Chyste ther-
fore knowynge all suche Bellye
goddes to be vnapt for the prea-
chyng of the Gospell as he was
pore and humble him selfe, so did
he chose to be hys ministers and
Apostles pore homble menne, fi-
shers, day labourers, tolgathe-
rers, & such other vyle personnes
& abiectes of þ worlde. These ap-
pointed he vnto the office of prea-
chyng his heauenly fathers wil.
These made he dispensatoures
and Stuwardes of the misse-
ries of god. These commaunded
he to go forth and preach the Go-
spell, the ioyful and glad tidings
the fauoure of God towarde
manne Repentaunce, sayeth, &c
remi-

i. Cor. iiii.

1. Cor. 1.

The Jewel of Joy
remission of sinnes, in his blood,
peace, tranquillite of conscience,
euerlastinge lyfe .ac. The. These
your wordes doeth blessed Paul
affirme sayeing, the folishenes of
God is wiser then me & þ weakenes
of god is stronger then men.
Brethre ye se your calling, how þ
not many wise me, after the flesh,
not many mightie, not manye of
hie degree, are called: but god hath
chosen the folishe thynges of the
world to confound the wyse. And
god hath chose the weak e things
of the world to cōfōūd the things
which are mightie. And vile thin
ges of the world & thinges which
are dispised hath god chose, yea &
thinges of no reputacion, for to
brynge to noughte thinges of repu
tatiō, þ no flesh should retoyce in
his presece. Phi. Againe, to shewe
his humilite & solines, how was
he cōtent at euery mans desire to
go whither thei wold haue him, &

The Jewel of Joy

gladly to do, what so euer they requested him: Did he not heale & diseased: Restore & blind to their sight: The deaffe to their hearing: The dūbe to their speaking: The dead to their life: Yea & very Lepers did he not disdain to purge & clese of their leprosie, & to touch wth his own handes, whō the fine Pharises & lusty lawers, & solēne saduces, & lawly scribes, the bragging byshopes, & pattering priests wth & whole rable of & hyppocritish sort disdained once to loke vpon: so far is it of, & these holy fathers sought any remedy at al to helpe & pōre diseased. After many tragedies had betwen Christe & the spiritual sorcerers wth & other pōpouse worldings for his doctryn & miracles whā the time came appointed of hys heauenly father frome euertlasting, that he for mans reconciliation, and pacifying of the diuine wrath, shoulde

Math. iiii.

Math. viii.

The passion
of Christe.

The Jewel of Joy
offer hym selfe a swete and euer-
lastyng Sacrifice to God hys
father, wherby he myght redeme
man from the tyranny of Satan
paye hys ransome by the price of
his dere herte bloude, satisfie for
hys offences, let a perpetual peace
betwene God the father and mā
and by hys death and passion
bryng an whole sea of heauenlie
treasures to the faythful penitēt
sinners, wyth what alacritie and
cherefulnes of mynd, wyth what
desire and redynes went he to his
glozious passion

No kinde of payne,
Did he disdayne,
For to sustayne,
To do man pleasure,
Hys owne herte bloude,
To shed on the rode,
It dyd hym good,
To make man al pure.

Euse, O the vnoutspeakable fa
uoure

The Jewel of Joy.

uoure of God towarde man. If
he had sent downe saythful Abra
hā, or any other of the old Patri
arches or aunciente holpe Pro
phetes to haue suffered for mans
saluatiō, it had wpythout al doubt
bene a token of singulare great
fauoure toward man: but to send
downe hys onely begotten and
derely beloued sonne from hys
gloziours thzone, yea and that for Rom. v.
his enemies, for their health and
saluacion, it is loue passynge all
loue, it is charite farre exceeding
all charite, it is fauoure rather
to be depely maruelled at than a
ble woꝛthily to be expꝛessed. The
sonne of god to be come man and
suffer dath for our sake. Oh how
cā we otherwise thē earnestly and
frō þ very hert reioyce in þ Lord
oure God & Christ. Truly to much
iron herted are all thei, which re
ioyce not in þ blessed incarnatiō
and

The Jewell of Joy.

& glorious death of this most blessed sēde Iesu christ our Lord by whom so many & so excellēt treasures of heauēli goodes haue freely chaūced vnto vs. All things eue vnto the very death did he for our health, & saluation, yea, & so cōsumat & perfectē, & ther was no thing left behind vnaccōplished & might turne vnto our wealth, cōmodite & profit cōcerning our redēciō. Let the turkes boast their Mahumet and reioyce in hym so much as thet list, let Papistes auance their pope & triumphe in hym so much as is possible, let the rich worldinges magnifie their wicked mamon & reioyse in it ful their hertes, let & glistering hypocrites delight in their god the belly eue vnto the vttermost, yet let vs, let vs I say, & professe Christ aright only reioyse in Christe, in Christes natiuite, passiō, bloud & death, as s. Paul saith, god forbid

The turkes.

The papistes

The christians

Gal. vi.

The Jewel of Joye

þ I should reioyse in any thinge,
but in the death of our lord Iesu
Christ. For so louinge & gentle a
Sauoure can no wher be found
so fauourable & liberal a Lord cā
no where be sought out. In this
sauoure & lord therfore let vs re
ioyse, & in none other. Theo. The
papistes can not broke this doc- The papistes
trine þ Christ alone (þ most highe
& euerlastinge p̄iest) hath by hys Ephc. vi.
death & passiō in offer yng vp his
own blessed body a sweet smelling
sacrifice to God the father so plē
tuously, so omnisufficiently, so at
the ful made satisfacion for oure
sinnes, þ we nede none other sa-
crifice satisfactor y to put away
our wickedneses. Phile. Of the masse. No mar
uel, for in defacing the gloꝝ & ho
nour of þ true & onli sacrifice Je
su Christ, thei set vp & magnifie
an Idol of their own makig! whi
che is þ masse & p̄sume in þ to
offer

The Jewel of Joye

offer sacrifice dayly for þ synnes
of the quicke and deade, & crake
that it is of no les pꝛice, valoure
strength and vertue, than the
passion and death of Chꝛiste is.
Againe, that what so euer chꝛist
did for the saluacion of man vpe
on the altare of þ crosse, they do
the very same at the masse. Chri.
O extreme blasphemy. Whoe
euer denied þ Lord that bought
them, if these popishe massemon
gers do it not? Who iustly may
be called the enemies of the cros
of Chꝛiste, if the mumblynge
Masschunters be not the verye
same? Whoe at anye tyme hath
troden vnder fote the sonne of
God, and counted the bloude of
the testamente, wherewith the
fayethfull are sanctified, as an
vnholp thyng and done disho
nour to þ spirit of graee: if these
Namelesse sacrificers haue not
done

Massemon
gers.

ii. Peter. ii.

Phil. iii.

Heb. ix.

The Jewel of Joy.

done it? And yet it is a worlde to se, what a numbre there are not onely of the ignoraunt and vnlearned, but of them also whych bragge boeth of wysedome and learning, that cleaue to this Adolatrours masse wyth tothe and naile, that defend it to the vttermoste wyth sword, fyre, and halberd, that maintayn it wyth their ryches & possessions, that strue for it wyth as stronge reasons, and arguments, as they canne, partly bicause they are afrayed
Why & what pite are loth to forgo the masse.
 (I speake of the Pope & the priestes) leaue this commune whome they masse should be driuen out of the game place, and by this meanes they kitchen should be ware colde, and they idle beastes be no more fedde with the labours of other mennes handes, partly bicause they thynke, if this abhominable stromper the
 R. i. masse

The Jewell of Joy.

masse were banished oute of the
temples (I speake of the rude &
ignoꝛaunte people) all true reli-
gion were gonne, al chꝛisten de-
uotio were perished, in so muche
that they coulde not tell what to
do foꝛ to please god, noꝛ yet how
to woꝛship him, partly (I speake
of the woꝛldly wise) bicause they
wyl geue no place to the trueth
leste if they shoulde consēte to the
puttyng a waye of thys mooste
stynkinge and filthye whoze the
masse that old baude and grā-
mother of whozedome and ab-
ominations of the earth, they
shoulde be compelled to graūte
as they thynke, to theyꝛ greate
shame and ignominte, that both
they haue bene blynde, and also
led other blind these many yeres
and so they sholde lose theyꝛ esti-
mation, renoume, and fame, a-
monge the people, which things
they

The Jewel of Joy.

they mooste chiefely hunte and
haucke after. For they loue the John. xii.
praise of men moze then the glo-
ry of God.

What incom-
modities fo-
lo to the masse
Buse. Certes so longe as that
Dopey the Masse shall be con-
tinued in the churche and be-
leued to be a sacrifice for the sin-
nes of the quicke & deade: Ido-
latrye shall beate rule among vs
infidelitie shall lye couched in
herthes of me, Supersticion shall
neuer be exiled frome the bon-
des of Christianitie, Hypocri-
sie shall styll sytte in the consci-
ences of menne, the vsurped po-
wer of the Byshoppe of Rome,
shall not loose hyr strengthe, the
frutes of Christes deathe shall
neuer be truly knowne, neyther
our heauenlye father worthylye
thancked for them, the purgynge
fornace of the Itailia bishop shall
neuer be quenched, the idle shall

A. ii. na

The Jewell of Joy.

nation of the popeish masse mongers shall styl be mainteyned in theyr disolute and beastlye manner of luyng, the papistical sacrificers shall not cease to blaspheme that most swete smelling sacrifice Jesu Christe that most hygh and euerlasting bishoppe, the holye & blessed supper of the Lorde, shall neuer be truely frequented and vled in the churche of Christe, to be shorte, an whole sea of euyls shall raygne, flozpyth and triumphe in the christen congregatiō. Phile. Truly I thinke there is no christen herte, whych considerynge these thynges tofore rehearsed lamenteth not to se so greate an euil and pestilence as the masse is, to reygne amōg them that professe Christ, yea & to be had in so hygh price, that it is beleued to be of no lesse strength and vertue thē the glorious passi-

The Jewel of Joy

passion of oure Lorde and Sa-
uioure Iesus Christ. But let vs
se, howe thys wycked opinion of
the sacrifice of the masse agreeth
wyth Gods moste holy worde.

The sacrifice
of the masse

The Papistes affirme that the
synnes of the quicke and deade,
are put awaye by the sacrifice of
theyr masses, whiche they mum-
ble daily. Against thys deuillish
doctrine must we set (as an inui-
sible bulwarke) thys terte of ble-
ssed. S. Paule. It became vs to
haue suche an hye prieste, as is
holye, innocente, vndefiled, sepe-
rate fro sinners, and made high-
er then heauen, whyche needeth
not dayly (as the other priestes)
to offer Sacrifice fyrste for hys
owne synnes, and then for the
syns of the people. For this did
he, that is to saye, Christe, once
for all, when he offered by hym
selfe. Lette these sacrificers here

Heb. vii

A.iii.

note

Th Jewell of Joye

note, that no p̄ieste can offer a-
ny sacrifice foz oure synnes but
suche a one as is holy, innocent
vndefiled. & c. whyche is Iesus
Christe alone. Seyng then that
they wante thys holynes, inno-
cency, puritie. & c. It is euidente
by. S. Pauls wordes, that they
can not sacrifice neyther foz the
quicke noz foz the dead.

Agayne blessed Paule sayeth,
that thys euerlastyng p̄iest Je-
sus Christe, neadeth not daylye
(as the other p̄iests) to offer sa-
crifice, whyche by one oblation
of him selfe hath deliuered foz e-
uer moze so manye as beleue in
hym, from al theyr synnes. Veri-
li these mistars are altogether a-
mise. What wyll they say now?

If Christe neade no moze to
offer sacrifice, muche lesse neade
the p̄iestes. If one oblation of
Christe be altogether sufficiente
then

The Jewel of Joy

thē are the dayly oblatiōs of the
popish masseōgers vaine and
vnp̄ofitable. If Ch̄iste offered
hym selfe once fōr al, then canne
not the papists offer hym so oftē
as it pleaseth them. Whereof it
maye be concluded, that they do
no thyng in theyr satisfactorie
masses but blaspheme the Lord
and hys annointed, seynge they
so arrogantly arrogate vnto thē
selfes power to offer sacrifice fōr
the sins of the people, when this
one oblation of oure Sauoure
and Lord Ch̄iste Iesus is all
whollye suffittente, and thow-
lye able in euerye poynte euen
vnto the vttermooste to saue all
the electe & chosē people of God,
yea and ȳ so abūdaūtlie & at the
ful, ȳ hencefoorth there nedeth no
reiteraciō noz no renewing ther-
of. If ther were no mo scripturs
to cōdemne this wicked opinton

A.iii.

of

The Jewell of Joy
of the Sacrifice of the masse but
thys one tofore recited, it myght
seme to any chrysten iudgement
sufficient to subuert, ouerthrowe
& tople downe, what so euer the
Papists haue builded vpon the
lande of theyr owne inuentions
these certayne hundred yeres.

Jeremy. xliii. What is chaffe in comparison
to wheate, sayeth the Lorde? Is
not my word lyke fyre, sayth the
Lorde? and lyke a twybytte clea-
uyng the rocke of stonne? But
lette vs rehearse mo scriptures.

Hebryces. ix. The blessed Apostle saith. Christ
beyng a bishop of good thinges
to come came by a greater and a
more perfit tabernacle, not made
w hands, þ is to say, not of this
maner buildinge, neyther by the
bloude of Goates or calues, but
by hys owne bloude entered he
once for all into the holpe place,
and founde eternall redemcion.

The Jewell of Joy

Agayne in the later ende of the same chapter, Chyſte is not entered into þ holpe places that are made wpth handes (whyche are but ſimilitudes of true thyngs) but into the very heauen, for to appeare nowe before the face of God for vs . Not to offer hym ſelfe ofte as the hygh pꝛieſte entereth into the holy place euer ye pere with ſtrange bloude, for the muſte he often haue ſuffered ſyce the woꝛlde began . But nowe in the ende of the woꝛlde, hath he appeared once for all, to put ſyn to flyght by the offerynge vp of hym ſelfe. And as it is appoynted vnto me, that they ſhall once dye, and then cometh the iudg mente, euen ſo Chyſte was once offered to take away the ſynnes of many. Blessed Paule hath no myſte of deſcante, but ſingeth euer one ſonge, nothyng leſſe the plea=

The Jewel of Joy.

pleasaunte to the eares of these
Sacrificers. He affirmeth that
Christe by hys owne bloude en-
tered into heauen once for all, &
found eternall redemption.

Ephr. v.

Where we maye learne ꝑ Christ
is so swete a smellynge sacrifice
to God the father, ꝑ by the once
offeryng vp of him selfe, he hath
founde euerlastyng redemption.
Redēption and remission of
synnes is so plētuously purcha-
sed by the deathe of Christe, that
it remaineth for euermore. The
papisticall sacrificers do greate-
ly erre therfore, whych take vpo
thē daily to sacrifice for the sins
of the quicke & dead, as though
Christes sacrifice endured no le-
ger and were of no more effecte
and vertue. Christo. O blasphe-
mouse hypocrites. Phile. Againe
he sayeth, that nowe in the ende
of the world Christ hath appea-
red

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red once for all to putte synne to flight, by the offering vp of hym selfe, as though he shoulde say, Many sacrifices were offered of the priestes of the olde lawe, but none of theym coulde put synne to flyghte. Therfore Chyriste the hyghe prieste in these laste dayes became manne, and was not offered of anye other, but he offered hym self, yea and that once for all for the synnes of so manye as vnfaynedly repente and truly beleue, and hys oblation for euer & euer abydeth of so greate strength, vertue and power, that that alone & none other, chaseth awai, & putteth to flight the sins of many both of Jewes & gentils if they beleue. Once again he saith Heb. x. We are sanctified & made holy by the oblation of chrystes body once for all. Are not these words plain enough? How oft doth. S. Paul resite

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resite the oblatio of Chyistes body, yea & that once for all, & stidly affirmeth that by that once offeringe bp of him selfe we are perfectly sanctified and made holy. What nede the haue we of y sacrifice of y masse to be made holpe, if there were any suche sacrifice, as the papisticall sacrificers faine? It foloweth also in y same chapter. Euery prieste is readye daylye ministerynge, and often times offreth one maner of offeringe, whyche canne neuer take awaye synnes. But thys manne that is to saye, Chyiste, when he had offered for synnes one sacrifice, whyche is of value for euer, sate hym downe on the ryghte hande of God, and from thence forth tarieth, tyli hys foes be made his fote stole. For with one offeringe hath he made perfecte for euer them that are sanctified:
thys

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thys one sentence maketh to fall
flatte vpon the ground, al that
euer the Papistes haue builded
foz the mayntenaunce of theyz
Missall sacrifice. fyste he sayth
that all the sacrifices, whych the
other Priestes offer, can take a-
way no sinne. Secodly, p̄ Christ
offred one sacrifice foz our syns,
whych is of value foz euer, by
the whiche one Sacrifice he ex-
cludeth all other. Thredely p̄ he
sate hym downe on the ryghte
hande of God the father, & there
tarieth tyl the daye of iudgmēte
Thē can he be offered and sacrifi-
ficed no moze, what so euer the
pedlerlyke Papistes chatter as
S. Paule sayeth, Christe rayled
fro the deade, dieth no moze.
Death shal haue no moze pow-
er ouer hym. foz as towchynge
that he dyed, he dyed as concer-
nyng sin once, but as towching
that

Note this yea
note it well

Romans. vi.

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that he lyueth, he liueth to God.
Fourthlye, that wyth one offe-
rynge he hath made perfecte for
euert hem þe are sanctified. If we
be made perfecte wyth one offe-
rynge, whych is the oblation of
Christes body vpon the aultare
of the crosse, what imperfection
remayneth there in vs, that wee
shuld haue nede of the missal sa-
crifice: If one Sacrifice make
vs perfecte for euer, what neede
wee to haue so manye sacrifices
offered daylye in the Popeys
masses? All these scriptures to-
fore aledged shew euidently, that
þe death of Christ is a sacrifice so
omnisufficiēte, so perfect, so abso-
lute, so cōsummate, so plētuous at
the full, þe it alone maketh cleane
for euer the faythfull from thei-
r synnes woute any repeticion or
renewing. Euse. Cursed therfore
are these papistical Sacrificers
whiche

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whiche so arrogantly dare presume to offer and sacrifice Christ agayne, as though the fyist oblation & sacrifice were imperfect. Phile. God amende them, turne they hertes, and geue the grace to know hys trueth. For what other thynge is it to set vp a new oblation. then to anulle the olde to make God a lyar, to denye Christe as Sainte Peter cyght well prophesied of suche subtyll Sacrificers.

|| Peter. ii.

For he that sayeth, that synnes are forgiven by the masse, & that the masse is a Sacrifice for the synnes boeth of the lyving and of the Deade, he muste eyther graunte that the alone Sacrifice of Christe vpon the crosse is not sufficiente for the sayethful, or els that the missal sacrifice is a mockeynge of Christe and a plain scorning of god the father.



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13th Sal. cit

1. John. 11.

Exod. 25. 1.

Abhominatio. Why is Christ called an everlastynge Prieste, but that hys sacrifice once done on the aultare of the crosse endureth for ever in full strength and power for so manye as beleue, though they synne neuer so ofte, if they returne vnto God, & seke remission of theyr synnes in the precious bloude of oure alone sauour Iesus Christe As saint Iohn sayeth. If any man synne wee haue an aduocate wyth the father, Iesus Christ the righteous, and he it is that obtayneth grace for our synnes, not for our syns onely, but also for the sins of the whole worlde. What nede we the more oblations? S. Paul sayeth, without effusion of the shedding of bloude, there is no remission of syns. If the papistes therefore wyl haue their masse a sacrifice, so is it proued by the cru-

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wordes of the Apostle that they
crucifie Christ agayne and shede
his bloude Christopho. O bloudy
sacrificers. What Christen herte
can byde to be pzelente, where
such ignominte is done to Christ
the lord Phile. He that sacrificeth
is greater than the sacrifice, so
doth it folow that the p̄istes are
greater than Christe the kyng
of glorie. He offered vs a sacrifice
to God, and go we aboute to o-
ffer hym. Agayne, he that sacrific-
eth, oughte to be so pure as the
sacrifice, and whoe, I praye you,
can be so pure, as Christe our sa-
crifice? Whoe is able to save my
herte is cleane, and I am fre fro
synne. To p̄sume to offer sacri-
fice for the synnes of the people,
is it anpe other thyng than to,
make them selues Christes and
sautours, and to save wyth that
moſte proude Angel, as it is writ

Prouer. xx.

Eccl. xlii.

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ten by the prophet, I wyll clyme
vp aboue the cloudes, and wil be
like the highest of al. Do not thet
go aboute to shewe them selues
equale to Christe, yea Christ hym
selfe, which take vpon the to offer
sacrifice for the synnes of the peo-
ple. What other thing did Christ
but take away oure synne. If
our Massemongers do the same
are they not Christs in dede. And
yet thys prerogative haue they a-
boue Christe, that wher as Christ
coude not obtayne pardon for
our synnes but by suffering great
paines, yea & very death, they do
it wout any paynes taking at al.
Christ was mocked & scorned thet
be praised & much made of. Christ
was accused of heresy and treaso:
they be cousted good catholike me
and fulle deuote fathers. Christe
was pricked to the Braynes with
a crowne of thorne, they haue a
balde

A comparison
between Christ
and the Masse-
mongers.

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bald patch vpon their heades in
stead of crownes, & some haue on
their cappes & miters for catch-
ing cold. Christ was stript naked
of all hys clothes: they be clad in
sylke, saten, damaske, veluet and
cloth of golde. Christe bare hys
owne crosse of woode vpon hys
shulders whan he went to suffer:
they haue crosses of golde and
syluer bozue befoze them. Christ
was nayled vnto the crosse: they
stande at the altare wyth turne,
returue and halfe turne. Christe
hanging on the crosse prayde for
his very enemies: they standinge
at the altare praye for such as be
their patrones, founders, Bene-
factours, and for suche as hyere
them for monie. Christe patient-
ly suffered the blasphemyes and
opprobrious wordes þat causeles
were spoken agaynst hym, they
if any man offende them, streight

D.ii.

wales

The Jewell of Joy.

wates accuse, condeme, curse and
excommunicat them. Christ with
hys sacrifice soughte to do good
to other: they wyth their sacrifici-
ces seke to bynge men to super-
stition, to wrap the in Idolatry,
to graffe in them wycked opini-
ons, but aboue al thynge to en-
riche Corban, Corban, that they
may haue plenteously, wherwith
to fede their idle and beastly bel-
lies. Christe at hys passion had
vineger and gall geuen hym to
drynke: but they haue bread of the
fineste and wyne of the beast to
eate and drynke. Christe offered
hys owne blessed bodye a swete
smellynge sacrifice to God the fa-
ther for the synnes of the people:
they offerre a waser cake and a
sponesfull of wyne, makynge the
people to beleue that it is a sacri-
fice, whyche they offer pro salute
uiuorum et requie omnium fidelium

The Jewel of Joy

um defunctorum . For the health
of them that be aliue and the rest
of all the faythfull that are dead.
Chyiste after he had offered hys
sacrifice, sayd. Consummatum est, *John . xix.*
Euery thyng is done and pefect-
ly finished, that maketh vnto the
saluaciō of man, yea and that by
this my one oblation . They can
not say so, neither bzing they any
thyng vnto perfection. For they?
sacrifices are so imperfecte, that
they are as redye to offer to mor-
rowe as to day, and neuer the bet-
ter. Chyiste after the oblacion of
hys most blessed bodye, commen-
ded hys spirite into the handes
of hys heauenly father, and died
straight wayes, they after they
haue offered their newe founde
oblation, faull to bancketyng,
drinckynge, gullynge and glo-
ssynge, to huntynge, whozinge, dis-
ynge and cardynge, and all the
D,iii. dayes

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Dayes of their life they lue dissolately in mosse bayne pleasures boethe of the fleshe and of the worlde. What felowshippe and agremente is there here I praye you, betwene Christe and the Massemongers: betwene the oblation of Christ & the popish sacrifice, betwene the Masse and the death of Christe? Ye make se into what absurdities and to muche inconueniences these pedlerlike Papistes faulle, whyle they stablish an Idole of their owne makinge. How saye ye, are they not goodly Christes and pretie sauiours?

Theo. Christes? They are euen suche Christes, as the true Christ hymselfe speaketh of in the Gospell of Sayncte Mathewe. Ther shal aryse, sayth he, fals Christes and false prophetes. Here they be called Christes, but ther is added

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ded vnto it, false, so that they be Math. xxiii.
false Christes, fayned Christes
lyinge Christes, decepteful Christi-
tes. Christo. Of suche Christes,
Christe gaue vs warnynge and
bade vs take hede, saying, if any
man shall saye vnto you. Behold
heare is Christ, or there is Christ
beleue hym not. If they shall say
vnto you. Beholde he is in the
wyldernes, go not out. Beholde
he is in the pike, beleue them not.
Lo, I haue told you afore hand.
These popishe Mallemongers
are the ministers of Satā, which 11. Cor. xi.
chaūge them selues into Angel-
les of lyght. These are those men
that haue corrupt mindes, which
are wythout all trueth, whyche
thyncke that lucre is godlines.
These are those false Prophetes
and false teachers whiche, sayeth
Sayncte Peter, shall priuelye Titum. vi.
byynge in damnable sectes, euen

O, iiii.

Des

The Jewell of Hope

11. Peter. 111.

denyinge the Lorde that hath bought them, and byngge vpon them selues swifte Damnacion, and many shal folowe theyr damnable wayes, by whome the way of truth shall be euyl spoken of, and thowse couetousnes shall they wyth fayned wordes make Merchandise of you, whose iudgemente is nowe not farre of, and theyr dampnacion cleapeth not.

Philemo. We haue textes almost innumerable conteyned in the holye scriptures, whyche declare that Christ alone by hys bloude hath perfectly wrought oure redemption, satisfied for our synnes, pacified the wrath of God, and brought vs agayn into fauoure. But if ther were no mo places of the scripture to condene the sacrifice of the Masse, but thys one, whyche Christ hangynge vpon the

The Jewell of Joy.

the crosse, layed. Every thyng is John. xix.
made perfecte, it were sufficiente.
For if Chyiste by his death haue
made all thynges perfecte, than
leste he nothyng imperfect. So
doeth it truely folow that the pa-
pistical sacrificeyng for the syn-
nes of the quicke and deade is
damnable, iniurious and despit-
ful to the blessed passiō of chyiste,
seinge Chyiste made all thynges
cōsumate and perfecte by his pre-
cious death and by that alone ob-
tayned perpetuall remission for
al the synnes of the faythful. For
his glorious death and bytter pa-
ssion is euē now of as ful strēgth
and of as much vertue, as it was
what time he suffered, and so shal
cōtinewe vnto the worldes ende,
as blessed Paule sayeth, Iesus
Chyist yester day and to day, & the
same continueth for euer. There-
fore is he called an euerlastyng Heb. xiii.
prieste

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priest, because he doth al thinges perfectly, & requirereth none other to healde hym as he him selfe sayeth by þe prophet, I am he that teacheth rightuousnes, & am of power to helpe. The cōgregation of the faithful speaketh. Wherefore thē is thy clothinge red, & thy raimēt like his þe treadeth in the winpesser Christe answereth, I haue troden the presse alone, & of al people ther is not one wme. Neither Abraham no? Isaac, neither zachary no? John Baptist, neither Mary no? Elizabeth, neyther Peter no? Paulle, neyther man no? Angell hath payde our raunsome by his bloude shedynge, but Christe alone, alone, that moste pure and vndefiled lambe, whyche taketh a waye the synnes of the worlde. In hym alone and in none other is all oure health and saluacion. Neyther is ther any other name

gic

Eccl. lxiij

John. i.

1. Pet. i.

Act. iiii.

Eccl. liii.

The Jewel of Joye

giuen vnto mē, wherein thei must
-be saued, but onelye the name of
our most blessed lord and bounte
ous sauitoure Chyriste Iesu that
Kynge of glozpe. He onelye hath
taken on hym oure infirmities & Math. viiii.
borne our paynes. He was wound-
ded for oure offences, & smittē for 1. Peter. ii.
our wyckednes. The chastisement
of our peace was laide vpon him,
and in his stripes we are healed. Eccl. iiii.
As for vs we haue gone al astray
like shepe euery one hath turned
his owne way. But the Lord hath Psal. cxi.
heaped together vpon him the ini-
quittie of vs all. He suffered vilo-
lence and was euill entreated,
and dyd not yet open his mouth.
He was led as a shepe to be slain Jer. xi.
yet was he as styl as a lambe be-
fore the shearer, and did not open Math. xxvi.
hys mouth. He was had a waye Act. viii.
fro prisonne, hys cause not heard
and wythout any iudgement. All 11. Cor. v.
this

The Jewell of Joy.

thys suffered he for our sake & to
put awaie our iniquities. Yea he
was cut of fro the ground of the li
uing, which punishment dyd go
bpō him, sayth God, for the tran
sgression of my people, whych in
dede had deserued þ punishment
It pleased the lord thus to burst
hym wyth plages, and to smite
hym wyth infirmities, that when
he had made hys soule an offe
rynge for synne, he might be long
lastyng seede. He hath iustified
the multitude, and bozne awaye
their synnes. These wordes are
spoken by the Prophete, whych
teache vs manifestly, that ther is
no sacrifice, that deserueth remi
ssion of synnes to vs, or pacifieth
the wrath of God styred vp a
gaynst vs thoroowe synne, but on
ly the death of Iesus Christ. By
the meanes of Iesu Christe, say
eth Sayncte Paule, ye whych
some

Esa. liii.

Eph. ii.

The Jewel of Joy.

sometime were farre of, are made Ephes. i.
nye by the bloude of Chyiste. By
Chyiste we haue redemption tho
rowe his bloud, euen the forgeue
nes of synnes accorbynge to the
ryches of his grace. God hath de
livered vs frō the power of darck
nes, and hath translated vs in-
to the Kyngedome of hys deare
sonne, by whom we haue redem-
tion thowwe hys bloude, euen
the forgeueues of sinnes. Colo. i. It plea
sed the father, that in him should
all fulnes dwel, and by him to re
concile al thinges vnto him selfe
and to set at peace by him thoww
the bloud of his crosse boeth thin
ges in heauē & thinges in earth.

This is a true sayeing and
by all meanes worthy to be rea- 1. Timo. i.
ceyued of vs, that Chyiste Iesus
came into the worlde to saue sin-
ners. There is one God and one
mediatoꝝ between God and man 1. Timo. ii.
euen

The Jewel of Joye

1 Peter. i.

1 John. i.

Eph. i.

Heb. ix.

even the mā Chriſt Jeſus, which
 gaue hym ſelfe a raunſome for al
 men. Ye know, ſayeth bleſſed Pe
 ter, howe that ye were not rede-
 med with corruptible thinges (as
 ſiluer and golde) from your vaine
 conuerſacion, but wpth the pre-
 cious bloude of Chriſte, as of a
 lambe vndefiled and wpthout
 ſpot. The bloud of Jeſus Chriſt
 gods owne ſonne, maketh vs per-
 fectly cleane, ſayth S. John, fro
 al synne. Agayne he ſayth, Chriſt
 loued vs and waſhed vs from
 oure ſynnes in hys owne bloude
 If theſe ſentences were truely
 knowen of the Laye people and
 vnfaynedly beleued, they would
 ſone geue ouer their poppyſhe ſa-
 crifices, and onely cleaue, as they
 oughte, to the alone ſacrifice of
 the highe and euerlaſting Prieſt
 Jeſus Chriſte, which he once for
 all offered vpo the aultare of the
 croſſe.

The Jewel of Joy.

croſſe. They woulde leaue to run
makyng to þ masking Maſſe of
the papyſtes, and make moze haſt
vnto godlye ſermons and vnto
the holpe and bleſſed Supper of
the Lord. Euſe. We thincke theſe
Maſſemongers, whiche make of
the Lordes Supper a priuate
churliſh breakfaſte, for as much
as they eate and drinke alone,
and make the people beleue that
in their Maſſe they offer Sacri-
fice for their ſynnes boeth of the
liuynge and of the deade, and
boſte that their Maſſe is of as
great vertue and ſtrength as the
paſſion of Chriſt for the ſatiffac-
tion of our wickedneſſes, beſides
their intollerable blaſphemies a-
gaynſte the Lord and hys an-
noyned, offende greatly againſt
the dignitie and the ryght vſe of
the Lordes Supper. For Chriſte
whan he inſtituted thys bleſſed

Of the Lordes
Supper.

Supper

The Jewell of Joy

Supper to be celebrated wth
bzeade and wyne and appoynted
them to be the holye misteries of
hys bodye and bloude, gaue no
commaundemente to offer and
sacrifice for the sinnes of y^e quicke
and the deade, but to eate and
drynke these holy misteries in the
remembraunce of hys death, as
he hym selfe sayeth, Do this in
the remembrance of me. Hereto
agreeth. Sainct. Paule, so ofte,
sayeth he, as ye shall cate of this
bzead, and drynke of this cuppe
ye shall shewe the death of the
Lorde tyll he come. So that the
Lordes Supper was not instit-
tuted of Chyste to be a sacrifice
propiciatorie, satisfactorie, expi-
atorie, and I caⁿ not tel you what:
but onelye a commemoration of
remembraunce of that sacrifice,
which could not but once be offe-
red, and a certayne confirmation

Luke. xxi.

1. Cor. x.

The Jewell of Joy.

oꝛ seale foꝛ the infirme and weak
linges, that they be redemed by
Christ, bi Christes passion, bloud
and death, that hereby they may
be assured of the fauoure of God
of remission of sinnes, if they sted
fastly beleue, that Christe hath sa
tisfied foꝛ their synnes vpon the
crosse, and in thys sayth eate and
dryncke the misteries of hys bo
dye and bloud. Foꝛ whan so euer
the true Christians eate & drinke
the bodye and bloude of Christe
in fayeth and wyth a beleuinge
spirite, their synnes are forgiven
them no les than if Christe euen
at that pꝛesente hadde died vpon
the crosse, not foꝛ the eatyng and
drynkyng, but foꝛ the fathers
sake in Christes bloude, so migh
tye in operacion is Christe, and
so pꝛesente is he at euerye howe
vnto so manye as beleue in hym
and are gathered together in hys

Marke well.

P. 1.

name

The Jewell of Joy.

name. For he is the eternall god,
therefore hath his death an eter-
nal & everlastynge fruite. Christ.
Ye haue taught vs Neighbour
Philemon many goodli and god-
ly thynges concernyng the sacri-
fice of Christ which beate downe
the sacrifice of the popishe masse
euen vnto the grounde, yea they
driue it downe euen vnto the pit
of hel, from whens it firste came.
Nowe wyl I reherse vnto you
agayne, what I haue redde and
hearde of the papistes concer-
nyng this matter, that ye maye
se what their opinion was and is
of the Masse and of the sacrifice
thereof. Phile. I praye you speake
on. Christ. The Masse, saye they,
maketh men holy, yea it maketh
them ryghteous and deliuereth
them from sinnes. The Masse is
a sacrifice, and not the sygne of a
sacrifice onelye. In the Masse is
the

The doctrine
of the papists

The Jewell of Joy.

the bodye and bloude of Christe ^{conferinge}
truely offered for the quicke and ^{the Masse.}
deade. The masse of a prieste, be
he neuer so naughtie, is profitable
ex opere operato Christ in his pa
ssion satisfied for originall synne
and instituted the masse to be an
oblacion for the synnes commit
ted dayely, boeth mortall and ve
niall. To heare masse is the hono
ringe of God, whither the hearer
vnderstandeth it or not. Missa
soundeth sacrifice, ergo the masse
is a sacrifice, Missa is deriued
of Mitto, to sende, for in the masse
the lamb, that is to say, Christ is
sent vnto the father to forgive
oure synnes. The Masse deliue
reth soules from purgatorie, for
asmuche as it is a satisfactorie sa
crifice for synnes. Not onely the
sacrifice of Christ, wherein he offe
red hym selfe, was a sacrifice for
synne, but we also offer for oure
P. ii. sinnes

The Jewell of Joy

sinnes a continual sacrifice in the masse. The sacrifice of Chꝛist obtayneth mercy onely for original synne, and for the synnes paste. The sacrifice of the masse euery daye, is the true sacrifice for synnes. Althoughe Chꝛist was once offered on the crosse in the open likenesse of fleshe, yet is the same Chꝛist dayely offered on the altare at masse. The wordes of consecracion duly spokē of the priest there is made a transubstantiation of wyne into the bloude of Chꝛiste and of the bread into hys bodye. Euery man may lawfully worshippinge the hoste consecrated. Althoughe Paule calleth the sacramente of the Supper breade, yet maye we not beleue therfore that the substaunce of breade remaineth in the sacrament. Chꝛist saide. Hoc est corpus meum. This is my bodye, therfore muste we
ue.

The Jewell of Joye

nedes holde, that there is a transubstantiacion, and that the substance of breade is chaunged in to the bodye of Christe. The bodye of Christe is presente in the Masse so greate and large, as it was, whā it hanged on the crosse forasmuch as Christe that most hyghe maiestie of God is present at the masse, therefore is it verye godly to appointe many ceremonies, that Christ may be entertayned honozably. Masse ought not to be sayed but in an holye place and vpon an altare of stone, for Christe him selfe is called a stone. The masse amonge al the suffrages for the deade, doeth profite mooste of all for the deliuerance of soules out of purgatory. By hearinge of masse we maye obtayne not onely spiritual goodes but all maner of corporall and tempoꝛall goodes also. The can-

The Jewell of Joy.

non of the masse is godly and catholicke and it was obeyned of the Apostles. The masse, ex opere operato, iustifieth and taketh away the guiltines of the faute and payne in thē, for whom it is done With þ̄ sacrifice of the Masse the satisfactiōs of the deade are redeemed. The masse, ex opere operato geueth grace, and beyng applied for other deserueth vnto them ex opere operato, forgiveness of the faute and payne, and obtayneth what so euer we haue nede of in al oure lyfe. In the olde testamēt ther was a byshop, that offered sacrifices for the synnes of þ̄ people, therefore in the newe testamente muste ther be priestes and Byshoppes to offere sacrifices for synnes. The body of the Lord once offiered on the crosse for original synne, is continually offered for dayly synnes vpon the altare

The Jewel of Joye

tate, that by thys meanes the
churche maye haue a gyfte, wher
wyth they may pacifie the wꝛath
of god. It is an heresy of the Ar-
rians to holde that the masse is
not a sacrifice for the quicke and
the deade. Howe saye ye Neighe-
bours to thys doctryne of the
massekynge papistes? Is it not
good stuffe? Theo. God haue mer-
cy on vs. I haue not heard more
blasphemous doctryne in my life
agaynst the trueth of Gods most
blessed word, nor more iniurious
and dispiteful agaynst the glori-
ous passion of our onely Lord &
sauoure Iesu Christ. O to much
miserable is that realme, where
suche doctryne is taught. Bonde
slaves and wꝛeched captiues are
they to Satan and to hys Anti-
christian sinagog, where such tea-
chers reigne and bate rule. Oh,
whan wyl these papistes cease to
P.iiii. speake

The Jewel of Joy

speake blasphemies againste the
sonne of the liuinge God : The
teachers of thys doctryne are
ryghte chaplens to that beaste,
which had seuen heades and ten
hornes , and opened hir mouthe
to speake blaiphemies agaynst
God and hys name and agaynst
hys holye congregation wyth so
many as inhabite the heauens.
These are those marked Mar-
chauntes, whiche haue commit-
ted abhominable whozedomme
wyth that fylthey and vncleane
stromppette Babylon, and wepe
nowe because no man wyllye
their marchaundise noz their ped-
lary any moze, their golde, syluer
and pzeious stones, their pearle
raynes, purple and scarlet, their
oznametes, their franckensence,
wyne and oyle, their fyne flower
and wheate with the bodyes and
soules of mē. Phile. I haue spent
the

3pe. xiii.

3po. xv. ii

The Jewell of Joy.

the moze tyme in declaringe vnto you the wycked opinion of the papistes concerning the sacrifice of the masse and cōfutinge of the same, because ye shoulde reioyce in none other thyng as touching your redemption & satisfacciō for your sinnes & a perfecte atonmēt made betwene God and vs, but onely in the death and passion of our Lord and sauoure Iesu Christ, as S. Paule sayeth, God forbid that I shoulde reioyse in anye thyng, but in the death of our Lord Iesu Christe. Nowe the sacrifice of the masse beyng reprobued, and proued of no force and vertue to put awaye the synnes of the quicke and deade, as the papistes haue falsely taught and made the folishe simple people to beleue for lucre's sake, of what price, I praye you, is the masse nowe to be esteemed? It agre-

Gala. vi.

The Jewel of Joy:

An antithetis
between the
Lords supe
per and the po
pes Masse.

John. xiiii. xv
xvi.
Math. xxvi.

Marcke. xiiii.

Luke. xxii.

greeth nomoze with chrystes sup
per, thā Chyist & Belial, light and
darckenes, trueth and falshode.
Chyiste made a sermon befoze he
mynstred the sacramente of hys
bode and bloude to hys Disci
ples: the papistes say masses the
deuill and all and yet no sermon
at all. Chyist sate at the table and
turned hys face to his Disciples
whan he gaue them the myste
ries of hys bode and bloude: the
papistes sequester them selves
from the people, they stand at an
altare and turne their backes to
the multitude. Chyiste reherced
the wordes of the institution of
hys supper openly, yea and that
in suche a tonge as al hys Disci
ples vnderstode: þ papistes whis
per to them selues playenge si
lence glome, and vtter althynges
in a straung tong that no manne
vnderstādeth what is spokē, noz
foz

The Jewel of Joy

for the moſte parte them ſelues
neither. Chriſte gaue the ſacra-
mente of hys bodye and bloud to
hys Diſciples for to eate: the pa-
piſtes geue nothyng to any man
but eate and drinke altogether
them ſelues. Chriſte miniſtered
the miſterye of hys bodye in com-
mon breade, the papiftes mini-
ſter printed waferre cakes other
wyſe not commonly bleſed. Chriſt mi-
niſtered wyne to be a comemoza-
tion of hys bloude ſheddyng to
his Diſciples: the papiftes mini-
ſter to the people not onely wyne
but water alſo myngled theyr
with. Chriſte gaue the ſacrament
of his bodye and bloude into the
Diſciples handes: the papiftes
put it in the peoples mouthes,
not ſufferynge them to touche it
wth their handes for their to
muche baſe filthines. Chriſte de-
liuered the ſacrament to his Diſ-
ciples

The Jewel of Joye

ciples sittynge at the table, the papistes cōpel þe people to receyue it kneeling vpon their knees. Christ deliueringe the breade and wine to hys Disciples, sayde vnto the take ye: eate ye, and drinke ye, the papistes say, beholde, honour worshippinge and reuerence youre maker here. Christ instituted his supper to be a remembraunce of hys death and passion, whiche is the onely sacrifice for the synnes of the people, the papists affirme that their masskyng Masse is a perfecte sacrifice for the quicke and the deade, and of as greate vertue and strenght as the blessed passion of our sauoure christ is. Christe deliueringe the misteries of hys body and bloude to hys disciples to'be them that his body shoulde be broken for them and hys bloude shed for them and many into the remissio of synnes

The Jewell of Joy

nes, the papistes shame not to lie that Chyiste by hys death satisfied onely foꝛ original synne and the synnes paste, as foꝛ all oure synnes what so euer they be, veniall oꝛ mortal, they be put away by the sacrifice of þe masse. Chyiste deliuered the sacramente of hys bovy and bloude vnder both kinde to hys disciples, the papistes steale a waye from the common people the mysterye of Chyistes bloude. Chyiste gaue to hys Disciples the sacramente to be eaten foꝛ a remembraunce of his death, the papistes holde it vp aboue their heades and commaund the people to woꝛshippe it as God. Chyiste ministered the sacrament in suche apparel, as he did customably weare, the papistes put on maskyng appatel, Albes, girdels, vestimentes, coopes, subdeacon, deacons, tunicle and what not.

Chyist

The Jewel of Joy.

Christe playnly and puerly minist-
stered the sacramente to hys Dis-
ciples wythout anye ceremonies:
the papistes muste haue censers,
belles, candles, candelstiches, pa-
res, corporalles Supercaltaries
altare clothes, cruettes napkins
beside their downynges and
lowtynges, their turnynges and
returnynges, their gaspynges
and gapynges, their knelynges
and winkinges their mockynges
and mownynges, their crossynges
and knockynges, their kysynges
and lickynges, their noddynge
and nosynges, their washynges
and wyppynges, their booynges
and bleatynge, as I may speak
nothyng of their prostracions
and inclinacions, of their com-
memoracions and histrionickall
gesticulacions, more meate for
madde braines and dronckardes
than for graue and sober honeste
men

The Jewell of Joy

men. Chyſte commaunded hys
Diſciples to receyue the ſacra-
mente ſo ofte as they woulde: the
papiſtes appoynte the common
people onely to receyue it at Ea-
ſter, or whan they be in perell of
death. Chyſte wylled hys Diſci-
ples ſo ofte as they eate of that
ſacramentall breade to remem-
ber hys death tyl he come, he mea-
neth vnto the iudgemente: the
papiſtes ſay they haue hym al re-
dye in there handes and in theyr
mouthes, in theyr boxes and in
their pyres. Chyſte dyd not ap-
poynte anye parte of the ſacra-
mente to be reſerued after the cō-
munion: the papiſtes reſerue it
and hāge it by wyth an haltar in
the pyre, ſence it, carye it about in
proceſſion and make a pageaunt
of it. Chyſt appoynted his ſacra-
mente to be eaten in the remem-
braunce of his paſſiō, the papiſtes
kepe

The Jewel of Joye

kepe it so long, that it corrupteth
wareth mouldi, & breadeth ful of
wormes. Chyste in the institutio
of the mistery of hys body, sayed.
¶ hys is my body, which is geue
for you. Do thys in the remem-
braunce of me. Thz Papistes in
theyz consecration, as they cal it,
mangle the wordes of Chyste, in
some place addinge of theyz own
to the wordes of Chyste, and in
an other place leauynge altog-
ther oute. In the consecracion of
the bread they haue Enim, which
Chyste hath not, noz anye word
for it in the Hebrue tonge. And
herein do they greuously offende
agaynste God, whyche commaū-
deth that nothyng should be ad-
ded to hys worde. Agayne they
leau oute thys comfortable pro-
mise. quod pro uobis datur. which
is geue for you, wherein our chiefe
consolacion, ioye and comforte is
con

Ruc. xxi.

Dent. xxi.

Pro. xxi.

Pro. xxi.

The Jewel of Joye

obtained. And here again do they
not a litle offende agaynste the
hyghe maiestye of God, seynge
they plucke so many wordes fro
the institution of Chyriste. They
are also verye theues & enemyes
to vs seynge they depyue vs of
so swete and conforstable promise
wherin is cōprehēded the mysteri
of our saluatiō. Chyrist in deliue-
ring the cup of the mysteri of his
bloud spakethese wordes, *Drinke*
ye all of this. This cup is y^e new
Testament in my bloude, whych
is shed for you and for manye in
to the remission of synnes. The
Papists rehearse not the wordes
in the consecration of the wyne
(as I maye go forth to vse theyr
terme) in all poyntes, as Chyriste
dyd, but adde moe vnto them, as
though there were a certayne im-
perfection or insuffitiencye in the
wordes of Chyriste. Theyr wordes

*Math. xxvi.
Luke. xxi.*

And are

John. iiii.

Ecclesi. x

Collo. ii.

Note

The Jewel of Joy
are these. This is the chalice of
my bloude a newe and euerla-
stynge testament, the mysterye of
sayeth, whiche for you and many
shall be shed for the remission of
synnes. Although in the additiō
of these wordes there is no vn-
trueth, yet is it not conueniente
for any man whych is but fleshe,
earth, duste, and ashes, to putte
oughte to the wordes of Christe,
whych is the wysedome of the
father, and knoweth beste what
is mooste expediente for the set-
tyng forth of his glory. If a mā
adde anye thyng to the Testa-
mente and laste wyl of any mozt-
tall manne, or doe plucke oughte
therfro, his faulte is counted ve-
ry greate, and he hym selfe for e-
uer after discredited bycause he
hath so vniustly dealte wyth his
neyghbours wyl. In what esti-
mation then are they to be hadde
which

The Jewel of Joye

whych corrupte the testamente
and laste wyll not of man onelye
but of God and man also, wher-
in are bequethed not worldly &
transitoiye thinges, but thyngs
heauenlye and perpetuall. Ney-
ther is thys blessed testamēt sea-
led wyth ware, but wyth the pre-
cious and deare herte bloude of
our Lorde and sauoure Chyriste
Jesus, to mancle this heauenlye
testamente, to corrupte thys ble-
ssed wyll, wherein is bequethed
vnto vs, the fauoure of God, re-
mission of al our synnes & eternal
lyfe, if we truely repent, and ear-
nestly beleue, is much vnsittynge
for any chrysten man, neyther are
suche manckelers, and corrup-
tours, suche theues and robbers,
anye more to be beleued of the
faithful congregation.

Chyriste (as I may once make an
end) after he had fed his disciples Math. xxi.

¶ It with

Mathe. xliiii
John. xvi.

The Jewel of Joy

with the holy misteries of his bo
dye and bloude, gaue thanks
to God the father, and so prepa
red him self thow earnest prai
er vnto the death. The Papistes
after they haue once dronke and
eate vp all togyther, they gyue
no thanks, wherby the comūne
people are edified, excepte it be
when they blesse wyth the empty
cup, or byd theym go home wyth
Ite missa est. Well thys maye pe
easily perceyue, howe greatly the
Popyshe masse differeth from the
true institutio of the Lords sup
per, and that they agre togyther
as Christe and Beliall, lyghte
and darcknesse, trueth and false
hode. & c.

Christo. It shall therfoze be con
uentient for all true christian her
tes no moze to repose the trust of
theyr saluation in the Sacrifice
of theyr Popeyshe masse, nor in
any

The Jewell of Joy

anye thynge apperteynyng to
the same, but onely in the blessed
passion, in the precyouse bloude,
& gloryouse death of oure Lorde
and sauour Iesus Chyist, which
by the alone Sacrifice of hys
mooste holpe body, hath euen vn
to the vttermoste, and at the full
payed our raunsome, & broughte
vs euerlastynge healthe.

Theo. Thys is a comfortable hea
ryng for all fayethfull penitent
synners.

But I praye you, neighbour
Philemon, remayne there no mo
causes of reioysyng in the Lorde
oure God

Philemon Vesse verilye. For thys
oure Lorde and Sauoure Je-
sus Chyiste dyd not onely boeth
wyllyngely and fcelpe gyue him
selfe vnto the deathe of the crosse
for oure synnes and wyckednes,
and by thys meanes paye oure

Of Chyistes
resurrection

Q.iii.

raun

The Jewel of Joye

raunsome to God the father for
oure offences, that Satan might
haue no power ouer vs, but he al
so thowhe the might of his god-
head, rose agayne gloriously and
triumphantlye on the thyrd day
accoordynge to the scriptures for
oure iustification, as the Apostle
sayeth.

Romains. fifth He was betrayed vnto the death
for our synnes, and rose agayne
for our iustification.

For as by the death of Christe
oure raunsome is payed, the di-
uine wrath is pacified, our syn-
nes are washed away in Christes
bloude, a reconciliacion & perfect
atonement is made betwene God
the father and vs, the obligation
of our dette is raled oute, the
law is fulfilled, the curse of gods
wrath is take away, al thynges
both in heauen and in earth
are pacified: so in lyke maner by
the

The Jewel of Joy

the Resurrection of Chyriste wee
are made ryghtuousse, accepted
into Goddes fauoure, recounted
for iuste, holpe, and vertuousse,
sette at libertye, from the tyran-
nye of Sathan, admitted into
the celestiaall courte of the newe
Hierusalem, and become felowe
cityzens of the houshold of God
wyth the Saynctes, and blessed
spirites.

Euse. O inestimable treasures
broughte to vs by the gloriouse
resurrection of our moste blessed
sauiour Iesu Chyrist.

Phile. Yea, lette vs marke thys
also by the waye, that as oure
moste valeaunt Lorde and Em-
peroure Iesus Chyriste by his re-
surrection, gatte the vyctory ou-
uer Sathan, Synne, Deathe,
Hell, Desperation, and all that
is enemye to Mannes healthe,

Q.iiii.

so

The Jewel of Joye

1. Cor. xiii. xv

so in lyke condicion haue we in
hym and thowwe hym gotten a
glorious victoꝛye ouer Sathan
and all hys kyngdome, that we
maye wꝛth a ioyeful voyce saꝛe,
Death is swallowed vp into victo
rye. O death where is thy vycto
rye? O death where is thy styng?
The styng of death is sinne, the
power of synne is the lawe. But
thanckes be to God whiche hath
geuen vs the victoꝛye, thowwe
oure Lorde Iesu Chryste. Chrysto.
O what a ioye and comfoꝛte is
this to a Chrysten mans herte, to
se hys enimies, whiche befoꝛe
so greatly soughte hys destruc
cion, thus vanquished, subdued
and troden vnder his fote? This
haue we gotten, as ye very truly
haue sayde, by Chrystes resurrec
tion, as Chryste hym selfe testifi
eth sayeing, nowe is the iudge
mente of the worlde, nowe shall
the

Iohn. xxi.

The Jewel of Joye

the prince of thys worlde be caste John. xvi.
oute. Agayne, be of good com-
fort, I haue ouercome the worlde
By the Prophet Ose he also say- Osee. xiii.
eth, I wyl deliuer them from the
power of death, yea from deathe
it selfe wyl I redeme them. O
death I wyl be thy death. O hel
I wyl be thy destruction. Phile.
Moreover by Chyistes resurrec-
tion haue we obtayned not only
Justification & victoꝝ ouer our
enemies, but also resurrection of
bodey and euerlastyng immor-
talitie. For as oure Lorde and sa-
uioure Iesus Chyiste dyd put of
the mortallitie of hys bodey, and
became immortall at hys resur-
rection, so by the power of that
hys moste glorious resurrection
shall we also at the greate day of
iudgemente in oure resurrection
receyue immortall and incorrup-
tible bodyes, even lyke vnto the
glo:

The Jewell of Joy.
rious body of oure moste myghty
tye and valeaunt captayne Iesu
Chyste.

The. Oh who cā expze the woꝝ
thines & excellency of these hea-
uenly gyftes, whiche we obtaine
by the mooste victoriorious and tri-
umphante Resurrection of Ie-
sus Chyste oure Loꝝde and sa-
uicure?

Philemon. Lette these thyn-
ges therefoze (dearelye beloued
bꝛethꝛen) make you to reioyce in
the Loꝝde.

Lette these thynge pꝛouoke you
to wythdꝛawe your mynde from
transitory thynges and stedfast-
ly to fyxe it on thynges cōstaunt
and euerlastinge.

Lette these thynges sequester
youre Joye and pleasure frome
the swete entisyngge moꝝemaydes
of thys woꝝlde, and allure to
the

The Jewel of Joye

the alone delectation in celestiaall
treasures.

Christ. O blessed is that man, to
whome it is geuen frome aboue
truely to sauoure these thynges,
sayethfullye to beleue them, and
earnestly to reioyce in that Lord
whyche is the alone geuer of the
Sure may that man be, that hys
name is wrytten in the booke of
lyfe.

Philemon. But lette vs go forth
to declare moe benifites of God
towarde man, that oure ioye in
the Lord maye be vnfayned, cō-
summate and perfecte. After this
mooste noble conqueste and vic-
torious triumphe, whyche oure
mooste mighty Emperour Christ
Jesus hadde ouer Sathan and
hys infernall ministers, he tary-
ed here in thys worlde, certayne
dayes wyth hys Disciples, ea-
tynge, drynkeynge, and talkyng
wyth

Of Christes
ascention

The Jewel of Joy.

wyth the of the kyngdome of his
heauenly father, and confirming
them in the waye of trueth. And
thys dyd he not only to make the
stronge in the article of his resur-
rection, but also by the instructi-
on of them to corrobora, fortifye
and strength vs in the same, see-
kyng no les oure health then
the saluacion of them. For as the
Apostle sayeth, if thou doste con-
fesse wyth thy mouth the Lorde
Jesus, & beleue wyth thyne herte
that God raysed hym vp frome
the dead, thou shalt be saued. Cer-
tayne dayes paste from his resur-
rection, Christe our Lorde by the
power of hys godhede in þe sight
of his Apostles ascēded into hea-
uen God and man. Haue we no
cause to reioyce in this behaulfe
Nath this his marueylouse ascē-
sion brought no commoditie and
profite to vs: Haue we a iuste
cause

Romains. x

Actes. i.

The Jewel of Joy

cause to reioyce in hys natiuitie,
preachynge, miracles, good woꝝ
kes, crosse, passion, bloude, death
resurrection (whych al are ours)
& not in hys ascention also. We
reade that the Apostles were ve-
ry sadde, when Chyste told them
that he shoulde ascende vnto his
father. But Chyste sayed vnto
them, I tel you trueth, it is expe- John. xvi.
dient and profitable for you that
I go & ascende vnto my father.
Chyste tolde the Apostles that it
was expediente & profitable for
them that he shoulde go vp into
heauen. If it were expedient for
them, it is euē so likewise for vs.
For we are saued by þe very same
waye, wheteby they receyued sal-
uation. Let vs therfore consider
what commodities and profits
the Apostles had by Chyestes as-
cention, and let vs w a constant
fayth and hope loke for the same
For

The Jewell of Joy

Romain. x
Th: frutes of
Christes ascen-
tion.
Iohn. xliii

Foz there is but one Lorde of all
tyche inough foz so many as call
on hym. Euse. I praye you let vs
heare, that our ioye maye be ful,
Phile. fyrste that we maye truly
reioyce in Christes ascensio, I wil
laboure to shew you some of the co-
modities of it, as we are taught
in the sacred scriptures. Christ in
hys laste sermon sayed vnto hys
disciples. I go to prepare a place
foz you, If I gooe my waye and
prepare I wyl come agayne and
take you vnto my self, that wher
I am, ye maye be also. Here haue
we one vrgente cause, whye wee
oughte earnestelye to reioyce in
Christes ascension. Foz of thys
aforesayed sentence we learne, y
Christe is ascended vnto hys fa-
ther to prepare a place foz vs in
heauen. Can anye thyng sound
more pleasaunt and thanke wo-
thy to oure eares, then to heare
that the son of God came downe

The
fro hys he-
man, suffer
foz oure sa-
ded very d-
to heauen
macion fo-
of heauen
table foz a
long trau-
tries at th-
hys owne
all thyngs
Are not w-
grimes in-
not wade
certainly,
cion more
If ther w-
place to b-
presēt life
christians
But ther-
uēly pala-
ful, yea at

The Jewell of Joy

Whys heauenly throne, became
an, suffered death, rose agayne
our sake, and is nowe ascen-
d very God, and very man in-
heauen to prepare a glorious
acion for vs in the kyngedome
heauen: What is moze cōfoz-
ble for a Pilgrime, then after
ng traueling by straunge con-
es at the laste to come home to
s owne house, and ther to find
l thyngs wel prouided for him
re not we straungers and pyl-
imes in thys worlde? Do wee
t wāder frō place to place vn-
rtainly, & loke for an other mā-
on moze quiet & mery to come:
f ther werenot such a dwelling
ace to be loked for after thys
esēt life, of al creaturs, the true
pistiāz were most miserable.
ut ther is vndoubtedli an hea-
ly palatce prepared for þ faithful,
yea and þ bi Chyistes ascētiō.

The

i. Peter. ii.
Hebrewes. xiii.

The Tewel of Joy

Theo. Certise here haue we, I cōfesse, one great occasiō to reioice in the ascencion of Chyriste, seynge by it he hathe prepared for vs a dwellynge place among the holy sayntes & blessed angels, & promyseth þ he wyl come agayne, take vs vnto hym, and place vs euen there, where he him selfe is. Phile. An other commoditie that we haue by Chyristes ascencion, is the gyfte of the holpe Goste. For Chyriste him selfe sayeth. If I go not awaye, the confortoure shall not come vnto you. But if I goe my waye, I wyl sende hym vnto you. By thys confortoure he vnderstandeth the holy gost, whych comforteth and maketh stronge wyth Godly puissaunce, yea and leadeth into al truth, þ hertes of so many as he inhabiteth. What an inestimable treasure the gyfte of the holy Gost is, no mā knoweth

John. xvi

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God at
the last
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tikes, I
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Goste
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herte,
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The Jewell of Joy.

eth, but he that is endued wyth
wyldome from aboue. Whence
come al these backe syders from
God and hys worde, but onely of
the lacke of the holpe Gooste?
Whence come so manpe Here-
tiques, scismatickes, anabaptistes
sacramentaries, papistes, with al
the whole rable of sedicious sec-
taries, but onelye that thei are
destituted of thys cōfōrtoure, of
thys holy spirite, whiche shoulde
comfōrte thē in fayeth, and leade
them into all trueth? Dauid
knewe full well, what a singular
and greate treasure to a fayeth-
ful man the haupnge of the holy
Gooste is, agayne, what an bitter
decaye and extreme destruction it
is to þ man, that whanteth thys
confortoure, whan he prayde on
thys maner. create in me a pure
herte, O God, and a right spirite Psal. li.
renewe thou in my inwarde part.

R. i.

tes.

The Jewell of Joy.

tes, Caste me not awaye frome
thy face, and thy holy spirit take
not awaye from me. Thys holpe
spirite do the sayethfull receyue
from God the father thowwe the
ascention of Chyriste. As thys a
small gyfte to haue the holy gost
geuen vnto vs to dwell wythin
oure breastes, and wyth hym all
the heauely frutes of the spirite,
sayeth, loue, hope, paciencie, tope.
longe sufferynge, meakenes, tem-
peraunce, iustice, goodnes, gētle-
nes, modestie, honest behauioure
peace, with an whole sea of good
thynges mo, yea and at the laste
euerlastinge life. Who reioyseth
not in thys moste excellent gyft
purchasid for vs by the ascenci-
on of the Lorde Chyriste our God
and sauourer Chyristo. That such
gyftes shoulde be geue vnto men
of Chyriste after Chyristes ascenti-
on, it was longe before propheci-
ed

Gala. v.

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Joell, (l
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The Jewell of Joy.

ed of the holpe Psalmographe, Psal. lxxvii.
thou arte gone vpon hys, thou,
haste ledde capptiuitie captiue, Eph. iiii.
and receyued gyftes for menns.
Euse. Of the gyfte of the holpe
goste plenteously to be geuen af-
ter Chyistes ascencion, God hym
selfe speaketh by the Prophece
Joell, sayeing: it shall be in the Jewel. ii.
laste dayes, sayth God, of my spi- Jewel. iii.
rite I wyll powre out vpon all
flesh. And your sonnes and your
doughters shall prophesye, and
your young men shall se visions
and your olde men shall dreame
dreames. And on my seruantes
and on my hande maydens I
wyll powre out of my spirite in
those dayes, and they shall Pro-
phesie. Philemon. Neyther do
here cease the commodities and
profites that wee entoye by the
ascension of Chyiste. For besydes
the preparacion of the hea-
uenty

The Jewell of Joy.

Chyſte our in-
terceſſoure m-
erſour and
aduocate.

Jacob. iii.

uently manſions and the gyfte of
thi holy Goſte(whiche withoute
doubte are moſte highe and ſyn-
gulare treasures) Chyiſte by hys
aſcenſion is become oure inter-
ceſſoure, mediatoure and aduo-
cate. He ſitteth on the ryght hand
of God the father makynge inter-
ceſſion for vs. If we wyl obtayne
any thyng of God the father, he
is ſtraight wayes redye to be an
aduocate and to plead our cauſe
before his father, and eaſely ob-
tayne what ſo euer he deſireth
ſo greate is hys dignitie and ex-
cellynce. Agayne, if at any tyme
we offende God (as we all do a-
myſſe in manye thynges) and by
oure offence prouoke the wyath
of God vnto vengeance, Chyiſt
oure aduocate and mediatoure
is at hande immediately to pa-
cifie the ire and wyath of God, to
reconcile vs vnto hym, to pur-
chayſe

chayſe
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The Jewell of Joye

chaſſe remiſſion of oure ſynnes,
and to recouer the fauoure that
we had loſte thozowe oure weake
nes, as S. Iohn ſayeth, if anye
man ſynne, we haue an aduocate 1. Iohn. ii.
wyth the father Ieſus Chriſte
that ryghteouſe one. And he is a
mercie ſtocke for oure ſynnes, not
for oure ſynnes onely, but for all
the worldes alſo. For the bloude
of Chriſte is not lyke the bloude
of Abell. For the bloude of Abell Heb. xii.
crieth for vengeaunce vpon hys
brother Cayne, which vniuſtely Gene. iiii.
ſlewe him (as the bloude of al in-
nocences and martyrs do in like
maner call for vengauce againſt
thē, that haue oppreſſed thē & ſhed
their blood vniuſtly, but þe blood
of Chriſt crieth for grace, fauour
and mercy, crieth for pardon, for-
gyuenes and remiſſion of ſynnes
crieth for ioye, quietnes and euer
laſtyng life. God, ſayeth Sainct
R. iii. Paule

The Jewel of Joy.

Paull, setteth forth his loue wonderfully towarde vs, for if when we were yet synners Chyste died for vs, muche more than we beinge nowe iustified in his blood shal be saued from wraath by him. If when we were enemies, we were recōiled to God by hys death of hys sonne, muche more we beinge reconciled shal be made safe thow we hys lyfe. No man can sufficiently expresse the worthyness of thys comodite, that Chyste is not onely become by his ascension a preparer of a heauenli and glorious mansion for vs, againe a purchaser of the holpe goste to comforte vs and to lede vs into al trueth, but also an intercessour mediatoure and aduocate, where by he obtayneth for vs all good thynges, and putteth a backe fro what so euer shoulde hinder the obtaynyng of gods fauoure
and

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The Jewel of Joye

and the heauenly enheritaunce.
Christe purchaseth for vs of hys
father thozoughe his intercessiō
so aboudantly and so altogether
sufficiently, al thinges necessarye
for the conseruacion boeth of our
bodie and soule, that we nede not
to praye vnto any saint in heauē
as the papistes haue taughte vs
neither vnto mary, Iohn, Peter,
James, nor any other to be oure
intercessoure, mediatour or aduo-
cate. It is Christes office alone
to be a mediatour betwene god
and vs, as blessed Paule teach-
eth vs in his Epistle vnto Timo-
the. I doubte not neyghebores
but so many as are fayethful, are
replete wyth excedyng ioye to
consider howe manifolde and di-
uers benefites, grftes and gra-
ces chaunce to vs by the wonder-
full ascencion of Christ our Lord
and sauioure.

Theo

The Jewell of Joy

Theo. Who so euer considereth
 depely in hys minde those thyn-
 ges that ye haue taughte vs hi-
 therto, shall be occasioned vnfa-
 nedly, to obeie thys commaun-
 demente of the blessed Apostle, he
 that reioyceth, let hym reioyse in
 the Lorde, so swete and full of all
 heavenly pleasure are these com-
 modities, whych we receiue of
 God thowhe Christ oure Lord.
 Philemon. But let vs make haste
 vnto an ende concernynge thys
 matter, that we maye learne in
 fewe wordes, what so euer remai-
 neth of gods goodnes towarde
 vs in Christe, I meane so muche
 as oure wyte can comprehend,
 and we be taughte in the holye
 scripture, that we maye earnest-
 ly reioyse in the Lorde oure God
 We haue hearde heretofore ma-
 ny vrgente and wayghtie cau-
 ses, why we shoulde of very right
 and

1. Cor. i.

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The Jewel of Joy.

and bounden dutie reioyse and be-
mery in the Lorde. Nowe it re-
mayneth orderlye to declare the
finall and laste cause, whye wee
ought to be glade and reioyse in
God. Christ. I praye you lette vs
heare. Phile. As Christ was bozne
for vs, wrought al good thinges
in hys manhode for vs, suffered
for vs, died for vs, rose againe for
vs, ascended into heauen for vs,
purchased the holy goste for vs,
prayeth for vs, obtayneth al best
thynges for vs, so likewise at the
laste daye shall he beynge our
heade come agayne fro the right
hande of his father to fetch vs
hys membris, and to enunit vs
w him in the same glozi ther euer
to remayne. And althoughe to
the wycked he shall come as a ter-
rible and ryghteous iudge, to re-
venge and not to pardonne, to
punishe and not to forgiue, to co-
demne

Of christes
cominge vnto
the iudgement

The Jewel of Joy

come and not to saue, yet to the
fayethfull shall he come in hys
glorious maiestye and all the
blessed Angeles wyth hym lyke
a mooste lounge and Gentle
sautoure, sayeynge to them on
thys manner, come ye blessed of
my father, possesse ye the kyng-
dome, pzepered for you from the
begynnynge of the worlde.

¶ Whooe is able, to expresse
what ioye and comfozte thys a-
foze sayed sentence shal bynge to
the hertes of the fayethfull?
But to the vnfayethfull it shall
besayede gette ye hence ye cur-
sed into euerlastinge fire, which
is pzepered for the deuyl and hys
Angeles.

Euse. ¶ that daye shall be to the
wycked a bitter daye, a, daye of
wyath, a daye of tribulacion and
anguishe, a day of calamitie mise-
ry

ry & wye-
nes and
abouit
trompet
wyng.
Philemo
standey
it shall
sauoure
and pea-
felicity
lyghte
solace,
ioye an
Paulle
seene,
hearde
of man
God
that lo-
les of
shall

The Jewel of Iop.

by a wretchednes, a daye of darcknes and miste, a day of cloudines aboutuoulnes, a day of feareful trompettes and shawmes blowinge.

Philemon. I graunte, notwithstandinge to the sayethesfull it shall be a swete daye, a daye of fauoure, a daye of quietnes and peace, a daye of wealth and felicitye, a daye of clearenes and lyghte, a daye of comforte and solace, a daye of heauenly myrthiope and pliasure. For as blessed Paulle sayeth, the eye hath not seene, nor the eare hath not hearde, neyther canne the herte of manne thynke, what thynges God hath prepared for them that loue hym.

They shall be as Angelles of God in heauen. They shall sygne as the clearenes
of

Sapi. v.

3por. vii.

3por. xxi.

The Jewell of Joye
of the firmament, and as starres
foz ever and ever. They shall be
counted amonge the sonnes of
god, and their lot shall be among
the saynctes. They shall receyue
of the Lordes hande an honora-
ble kyngedome and a beautifull
diademe. They shall be clad with
longe whighte garmentes. They
shal be foze the thzone of God,
and serue hym day and nyght in
his temple. They shal hōgar and
thysste no moze, neither shall the
sonne oz any heate faul vpon the
foz the lambe Chryste, whyche is
in the middes of the thzone, shall
gouverne them, and lead the vnto
the fountaynes of the water of
lyfe, and God shal wpye a waye
euery teare from their etes. They
shall dwell in a cite, that nedeth
neyther sonne noz mone to shyne
in it. Foz the clerenes of God shal
illumine it. They shall beholde
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The Jewell of Joy

the glorious face of god present. *Apoc. xxi.*

ly, and hys name shall be wyitten
in their foreheades. They shall
eate of the tre of lyfe, whych is in
the paradise of God. To conclud
they shal haue a crowne of glozy *Apoc. ii.*
and syt wyth Chyste their elder
brother in hys throne, euen as
he sitteth wyth hys father in hys
throne, and shall lyue wyth God
and hys holy angeiles in al kind
of honour and gloze, ioye and
pleasure worlde wythout ende. *Apoc. iii.*

O what can a Chyristen man de-
site moze of the Lorde hys God,
then these thinges, which I haue
heretofore reherfed? Come of, tell
me nowe I praye you, if we haue
not many yea and innumerable
boeth vrgent and wayghtie cau-
ses, why we shoulde reioyse in the
Lorde our God. I doubte not, I
doubte not, moste dere bzethren,
but by the hearpyng of these thin-
ges

The Jewell of Joy.

ges ye are nowe so rapte into the
loue of God for the moste hyghe
and singulare pleasures, whyche
thorowe Chyulte Iesus ye haue
allredye receyued, and here after
shall receyue a thousand tymes
more aboundantlye, that from
henceforth al worldly thinges shall
waxe vile vnto you, and ye shall
euen from the verye herte ende-
uoure youre selues at all tymes
to repose all youre ioye, comforte
pleasure and felicitie in the Lord
oure God alone, alone, so that ye
shall reioyse in none, neyther in
heauen nor in earth but in hym
alone, alone. Chri. Neighbour
Whilemō we all are kindled with
so feruente and so hertye loue to-
warde God for these hys moste
singulare and inestimable bene-
fites, that we do not onely desyre
the world and all the vayne plea-
sures of it, but we also are redye
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The Jewell of Joy

for our stedfast loue in God and
for the perfecte reioysinge in him
gladly to saye wyth the blessed A
postle, who shall seperat vs from
the loue of Chyste: Shall tribu
lacion or anguyshe: Or famine:
Or nakednes: Or parel: Or per
secution: Or swerde: I am sure
that neyther death nor lyfe, nor
angels, nor soueraignties, nor
powers, nor thynges present, nor
thynges to come, nor strenghte,
hegght, nor depth, nor anye o
ther creature shall be able to se
perate vs from the loue of God
whyche is in Chyste Iesus oure
Lorde. Philemon. I am gladde to
heare these youre wordes, and I
am fully perswaded & thys youre
ioye shall encrease vnto an exce
dyng and perfecte reioysynge in
the Lord our god, vnto the great
and syngulare comfozte boeth of
your

56
The Jewell of Joy.

your bodies and soules. But ye shall note, that the holye Apostle doeth not onely bydde vs reioyse in the Lorde, but he addeth vnto it. Alwaye. Reioyse in the Lorde Alwaye, sayeth he, Theo. What meaneth the blessed Apostle by this worde Alwaye? Phile. Verily he wyll that our ioye and reioysynge in the Lorde be not flitting, transitory and of small continuance as the pleasure that is conceyued of worldly thynges is, the ende whereof is bitter and sorowfull, as Salomon sayeth, the ende of worldely ioye is heauines, moznening and lamentynge) but constante, stedfaste, immutable, not diminishinge but encreasynge vnto an hyghe perfection of godly mirth, ioye, felicitye & pleasure. For he that continueth vnto the ende, sayth Christ shal be saued. It is not ynoughe
to

Prouer. xliii.

Math. x.

The Jewel of Joy

to begynne well and to continue
in the same a certayne space, ex-
cepte we perseuer euen vnto the
end of our lyfe. The wyse of Lot
began well, when she came oute
of synfull Sodome, but bycause
she dyd not goe forth, but looked
backe agayne vnto it, she was
turned into a salte pillar. The
wyse menne that came frome the
East parte of the worlde to wor-
shyppe Iesus Christe the newe
borne kynge of the spirituall Is-
raelites: were comaunded of god
no moze to retorne to the mooste
blouddy and wycked kynge He-
rode. Judas begā well and was
one of Christes disciples, a ve-
ry earnestte in settyng forthe the
kynge dome of God for a certain
space, but seynge he dyd not per-
seuer in that Godly purpose, but
became of a preacher a treytour,
of a disciple a thiefe, of a minister

Gene. xix

Mathew. ii.

The Jewell of Joye

Mathew. xxi. a murtherer, he is now the sonne
 of perdition and dampned for e-
 uermore. He is not y^e true sonne
 that promyseth hys father, that
 he wyl worke in hys vineyarde
 & doeth not, but he that māfully
 worketh in it indeede, & so perceue
 reth to y^e ende, he shal intoy y^e en-
 heritaunce of his father. For the
 kingdome of god shal be take a-
 way frō idle lubbers, & geuen to
 theym that worke and byynge
 forth the fruits therof. Not they
 whych, whē they heare the word
 fyrst of al, do ioyfully receyue it,
 beleue it for a tyme, talke of it, &
 in the time of tentation go away,
 slide backe and become other mē,
 shall possesse eternall lyfe: but
 they whyche with greate ioy and
 gladnes of mynde, heare it, re-
 ceyue it, beleue it, cleaue faste
 vnto it in the tyme of persecuti-
 on, and perseuer in the same eue
 vnto

Mathew. xiii.

Marke. iiii.

Luke. viii.

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The Jewell of Joy

vnto the very last breath.

ii. Timo. ii.

No man is crowned saith saynte Paule, excepte he fyghte lawefully, that is, vntyll he haue gotten the victorie by resistynge the worlde, the Deuyll, and the flesh thoro we Christe oure Lorde.

And the Lord hym selfe sayeth.

No manne that putteth hys hand to the plough, and loketh backe, is meete for the kyngedome of heauen.

Luke. ix.

Hereto agreeth the sayinge of Saynt Peter: If after they haue forsaken the vncleannesse of the worlde by the knoweledge of the Lorde and Sautour Christ Iesus, they yet againe beyng wrapped in theym are ouercome, the laste is worse then the fyrste to theym. For it had bene better for the not to haue knowen the way of ryghtuousnes, the after they

ii. Peter. ii.

S. ii. knowe

Prover. xxi

John. viii

The Jewell of Joye
knoweledge to turne away from
that holy commaundement, that
was geuen them. But that it
chaunced to them, that is wonte
to be spoken in a true pꝛouerbe.
The dogge is returned vnto his
vomit, and the sow cleane wa-
shed vnto the wallowing in the
mire. Of these thyngs aforesaid
maye wee learne that it is not e-
noughe to begyn well, except we
perseuer and continue euen vnto
the geuyng of the Goste,
as they vse to saye. He that con-
tinueth to the ende saith Christ,
shall be saued. Agayne he sayeth.
If ye abyde in my worde, truelte
ye shall be my Disciples, and ye
shall knowe the trueth, and the
truth shall deliuer you. We must
abyde in the worde of God, or els
we can not be Christes Disciples.
We are deliuered fro the rule of
our enemies, saith holy zachary
the

The Jewell of Joy

the prieste father to that mooste Luk. 1.
excellente Prophete of God. S.
John Baptiste, that we beyng
wthout feare shoulde serue god
in holines and rightuousnes be-
foze him all the dayes of our life.
Note that he saith, all the daies
of oure lyfe muste we serue God
in suche holines and ryghtuous-
nes as is acceptable befoze hym.
The holye scripture requireth of
vs a continuall progresse and an
vnletted perseueraunce in y^e waye
of Godlines. In consideration
wherof the blessed Apostle doeth
not onely exhorte vs to reioyce in
the Lorde, but he addeth vnto it
Alwayne, requirynge of vs not a
flyttinge and transitoiye reioy-
synge, but a constaunte, stedfast,
sure, continual and vnchaunge-
able reioysynge in the Lorde. Re-
ioyce in the Lorde alwayne, saith
he. Euse. It is but a trifle to ioy

S.iii. and

Note well

The Jewel of Joy

and reioyce in the Lorde, in hys
worde and ordinaunces so longe
as prosperitie endureth, and the
worlde laugheth vpon vs, but to
reioyce in the Lorde, in hys word
and ordinaunces when we be as-
sailed wyth troublous aduersi-
tie, whē we be visited wyth grea-
uouse sicknes, when we be empo-
uerished thoro' we miserable mis-
fortunes, whē we be hated, blas-
phemed, persecuted, oppressed, en-
prysoned, punished of worldelye
tyrantes for God, for hys worde
and ordinaunces, thys is a per-
fecte ioye, and christian reioysing
to beare the crosse of Christe, to
suffer patientlye all kynde of ad-
uersitie, to cleaue faste to God in
the tyme of temptation, to be cō-
tente so well to abyde troubles
as prosperouse thynges, & thāks-
fully to take what so euer plagues
or punishmentes God shall laye
vpon

The Jewel of Joy

hpon vs, eyther by hys owne louynge visitation oꝛ by the crueltye of the wycked worldeingnes, whyche are alwaye enemyes to Goddes trueth, and to al true louers of the same, thys is in mine opinion to reioyce alwaye in the Lorde, and to acknowledge hym to be our most gentil father and louinge sauour, whether he send prosperitie oꝛ aduersitie.

Phile. Truth it is þe sai, brother Eusebius.

If therfore anye of you at anye tyme be visited wyth sickness oꝛ diseases of the body, murmure not, noꝛ grudge not against God, blaspheme hym not, noꝛ speake not vntreuerently of hym, noꝛ yet wysh not that syckenes to be taken frome you otherwyse then hys Godlye pleasure shall be, whyche knoweth muche better what is expediēt oꝛ profitable

A good lesson

The Jewell of Joye

foz you, then ye your selues do,
but wpth hyghe patience, & most
herty thankes geuyng, receyue
that lounge visitation of your
heauenlye father, as an holy en-
plastre & holome salve to heale
all those pockye diseases wherw
your soules are infected thow
the stynkyng corruption of olde
synfull Adam. We are corrected
and punished of the Lorde, saith
S. Paule, that we should not be
dampned with thys worlde. Da-
uid also sayth. It is good foz me
that thou haste thus humbled &
brought me down full lowe, that
I may learne thy ryghtuous or-
dinaunces. If thou therfore in thy
sycknes shalt fele thy fleshe to be
impatiente, disobediente to the
wyl of God and at defiaunce w
God foz thys hys lounge correc-
tion, pleasaunte to the spirite, al-
together bitter to the fleshe foz a
sea

1. Cor. xii. xii

Psal. cxviii.

The Jewell of Joye

season, reſtrayne and plucke hyr
backe wpth the bytte of patience
and neuer leue to fyght againſte
the furious and rageynge moti-
ons of the fleſhe, tyll thou haſte
made hyr obediente to the ſpिरite
& wplyng to ſuffer what ſoeuer
kynde of aduerſitie God ſhall
laye vpon hyr backe. Laboure in
thy ſyckenes ſo to ioye & reioyce
in the Lorde, that with hygh pa-
cience and cherefulnes of mynde
euen in the myddes of thy moſte
bitter vexation, thou maieſt ſaye
with. **S. Paule.** We are not we- *II. Corin. iiii.*
ried, but though our outwarde
man perſhe, yet the inwarde mā
is renewed daye by day. For our
tribulation whyche is momenta-
nye, of ſhorte continuance and
lyghte, prepareth an exceadyng
and an eternall weyght of glo-
ry vnto vs, whyle we loke not on
the thynges, whyche are ſene but
on

The Jewell of Joy

on the thynges whyche are not
seene. For thynges whyche are
sene, are tempozal, but thynges
whyche are not seene are euerla-
styng. Agayne, we knowe surely,
if our earthly mancion, wherein
wee now dwel, were destroyed,
that we haue a buildynge orde-
ned of God, an habitation not
made wyth handes, but eternall
in heauen. And that ye maye in
the moze patiente and thankeful
mynde receyue all kynde of sick-
nesses and diseases, wherewith ye
are at any tyme vexed, loke that
ye perswade your selues and be-
leue vndoubtedly, that your pu-
nishmētes come not vnto you by
chaunce, but by the counsell, pro-
uidence & appoyntmēte of God,
wythoute whose wyl an heare
doeth not fall from your heades
whych also kepeth al your bones
so that not one of the shal be hurt
sed

II. Cor. viii. 1111

Mathew. x.

Psal. xxxviii.

The Jewell of Joye

sed wythoute the permission and psa. xci.
sufferaunce of that our good god.
He made vs, and we not oure sel-
ues. We are hys flocke, and the
shepe of his pasture, therfoze like
a moste gentyl shephearde consi-
derynge the greuouse diseases,
wherewith we are already infec-
ted or els lyke to be, he prepareth
hys tatre and greaseth vs wyth
that, that we should be free from
all contagious diseases, and be
founde whole and sounde, when
so euer we shall be searched. For
God doth not visite vs wth sycke-
nes & other plagis that he might
destroy vs, cast vs headlong in-
to hell fyre, & damne vs perpetu-
ally, but to cal vs to repentaunce,
to prouoke vs to come home a-
gayne vnto the shepefolde, to ex-
ercise, proue, and trye oure fay-
eth, & by thys meanes he myghte
saue vs.

For

The Jewel of Joy.

For that Lorde, whyche is the
searcher of raynes & hertes, per-
ceyuinge how olde Adam begin-
neth to waxe cruell and fearce in
vs, restrayneth & plucketh hym
backe wpyth the bydel of sycknes
that he shall not do what he hym
seife woulde, but what the good
wyl of oure heauenlye father is,
whyche els wythoute all doubt
woulde so rage and growe vnto
suche licencious ryote, that with
hys bayne pleasures and fleshy
lustes he woulde deceiue the most
precious and noble soule, and so
deceyued thowwe it into the dan-
ger of eternall damnation.

Theo. Of these your wordes may
we ryght wel perceiue that afflic-
tion, troubles sycknes, and di-
ceases be no tokes of Gods Ire
wzath, & displeasure towarde vs,
but of much hygh mercy, fauour
loue, & good wyl, & he beareth to
vs

The Jewell of Ioy

vs. Phile. Truth. For if this most gentle Sautoure and beste God dyd not seke oure saluation, oure wealth and health euerlastyng: he woulde not wyth so sharpe & loupng corrections cal vs home agayne vnto the shepfold, but suffer vs to runne hedlonge into all kynde of carnal voluptuousnes and beastly pleasure, and afterwarde for our dissolute liuing reward vs wyth paynes eternal amonge the bealye Goddes and Epicures. Chri. O who is so far estranged from the ryght course of reason, that he had not rather haue hys carnal affectes & beastly wyll mortified wyth tempoꝛal & short sicknesses in thys woꝛlde, then for a little space to tumble and wallowe in all kynde of carnall pleasures accordyng to hys fleshy desyre, and afterwarde for euer and euer to be cast into such paynes

The paynes
of hell

The Jewell of Joy.

Mathe. xiii.

Esa. lxxvi

Apoca. xxi

paynes as are boeth intollerable
and everlastyng, where wepinge
and gnaithyng of teath is, wher
the darckneses are so great that
they maye be felte, wher the fyre
shall neuer be quenched, where
the woyme that shall gnawe the
conscience of the wicked shal ne-
uer dye, wher there is a lake and
stickeynge puddell, that burne
neth continuallye wyth fyre and
brymstone, wher nothyng shall
be fealte but payne, nothyng re-
membred but synne, nothyng ta-
sted but bitternes, nothyng sene
but our mooste wycked enemyes
Satan wyth hys infernal minist-
ters, whoe shall not be greaved
and ledde wyth a certayne com-
passion toward the dāned for the
multitude of the mooste bitter pai-
nes, wherin they shal se the most
miserable tormented, but they
shall reioyce, yea they theim sel-
ues

The Jewell of Joye

nes shall neuer cease to minister
intollerable punishmētes to the
dampned soules worlde wythout
ende.

Euse. **O** whose herte is so en-
flamed wyth the fyre of carnall
pleasure, that waxeth not colde
at the hearynge of these thyngs?
Whoe hadde not rather in thys
worlde continually to be shaken
wyth hot agues, greaued wyth
bone ache, eaten wyth canckars,
pyned awaye for hunger, and to
suffer any other tempozall disca-
ses that can be named, be it ne-
uer so greuouse and bitter to the
fleshe, then to fal into those most
horrible paynes that you named
heretofore

The paynes that are suffered
in thys worlde are greate and
bitter (I confesse) but they haue
an ende, and woꝝke healthe to
the soule. And in lyke maner:
the

The Jewell of Joy

the paynes that are sustayned in hell, are boeth greate and bitter also, but they haue no ende, and byrnyng eternall damnation to the soule. Phile. O what plague can be named lyke vnto thys? Who is nowe so stifenecked and harde herted, that he wpll not say wpyth the Apostle. I wpll wpyth all my herte reioyce in my infirmities & weaknes, that the vertue, power and strength of Chzist may dwel in me. Who nowe is so blynde whych seeth not, that to be visyted wpyth syckenes in thys world is to receiue a singuler and hygh benefite of God? Who is so far frome true sayeth, that wpll not be perswaded, p afflictions, troubles, syckenesses and diseases be playne testimonies, and euident sygnes of Goddes good fauoure towarde vs: as the wise man saith. The chastening of God thou shalt

11. Corin. xii.

Prouer. iii.

The Jewel of Joy.

Thalt not refuse, neither grudge
thou, whan he shall correcte the.
For whom the Lord loueth, hym
he correcteth, and delyghteth
hym selfe as the father in the son
Dauid also sayeth, O blessed is
that man, whiche is vnder the
lawe and nourture of the Lord,
Agayne, It is hyghely, for my
wealth, O Lord, that thou haste
broughte me vnder to learne thy
ordinaunces. Hereto agreeth the
sayinge of the Apostle, my sonne
despise not the chastenynge of the
Lord, neyther faynte thou, whā
thou arte rebuked of hym. For
whom the Lord loueth, hym he
chasteneth, yea and he scourgeth
euery sonne, that he receyueth.

Psal. cxviii.

Heb. xxi.

If ye endure chastening, God o-
ffereth him selfe vnto you as vn-
to sonnes. What sonne is that,
whom the father chasteneth not?
If ye be not vnder correccion

E. i. (where

The Jewel of Joy.

(whereof al are partakers) than
are ye bastardes and not sonnes.
Wherefoze seeynge we had fa-
thers of oure fleshe, whyche cor-
rected vs, and we haue them in
reuerence, shoulde we not muche
rather be in subiectiō vnto the fa-
ther of spiritual giftes? And they
berelye for a fewe dayes nourte-
red vs after theyr own pleasure,
but he learneth vs vnto þ, which
is profitable, þ we might receiue
of his holynes. Romaner of cha-
stelynge for the presente time se-
meth to be ioyous but greuous,
not wythstandynge after warde
it byngeth quiet fruite of righ-
tuousnes vnto them, whiche are
exercised in the same. Beare not
therefoze, derely beloved impac-
iently the crosse of sickenes, whan
so euer God layeth it on youre
backe, neyther stryue ye agaynste
the good pleasure of your heauē-
ly father, whiche onelye seaketh

The Jewell of Ioy.

your comoditie & eternal saluacion, but paciētely suffer and praise, & his godli wil (which is alwaies best) may be done in you, & whether he sendeth sickenes or health euer glorifie hys name, & reioyse in him being thoroewly perswaded that he wil handle you none other wise, than shall make boeth vnto his glori & your saluacion, which to resiste were extreme impietie & to much vngodlines. Chr. For as much, o lord, as we are thy work-māship & are in thy handes euē as & claye is in the potters, do w^e be according to thy most godly pleasure onli giue vs a patient & thankful hert, & whither & sendest prosperitie or aduersitie, siknes or helth quietnes or trouble, we may at all times praise & magnify thy most blessed and glorious name. The. Let it so come to passe O Lorde. Phile. Nowe Neighbours euen

C.ii.

as

A godly pra:
per.

Handwritten note:
O godly pra:
per.

The Jewell of Joy.

Of pouertie
or losse of
goodes.

as I would wilhe you to reioyse
in the Lorde our God, whanſoe-
uer he viſite you with his louing
correction and ſcourge of ſicke-
nes, ſo would I gladly alſo haue
you to ioye and reioyse in hym, if
he at any tyme ſendeth pouertie
or losse of gooddes to any of you
all. If therefore it ſo chaunceth,
that ye be acombred wyth anye
miſfortune, grudge not agaynſt
God, but ſhewe your ſelfe cōfor-
mable to hys godlye wyll in all
poyntes, nothynge doubtynge
but that losse of your temporall
poſſeſſions ſhal turne vnto your
hyghe commoditie and further-
raunce in obtaynyng goodes,
whiche are a thouſande tymes
more precious, I meane gods fa-
uour, quietnes of conſcience and
eternall glorye. Let the brother,
ſayeth Sayncte James, that is
pooze and of lowe degree reioyse
in

Jaco. i.

The Jewel of Joye

In that he is exalted, and the rich
in that is made lowe. For euē as
the flour of the grasse shall he
vanishe awaye. The sonne riseth
wyth heate, and the grasse withereth,
and his floure falleth awaye,
and the beautie of the fashio of it
perissheth: euen so shall the ryche
mā perishe wyth hys abundaunce
The goodes of thys world, wher
wyth ye be ryghtuouslye endued
are gods, if therfore it shall be
hys good pleasure at anye tyme
to take them from you, grudge
not agaynste hym for takeynge
his owne, but rather with a thā-
full and reioysynge herte saye
wyth the patiente manne Iobe,
the Lord gaue it, the Lorde hath
taken it awaye agayne. As it
pleased the Lorde, so is it come
to passe. Blessed be the name of
the Lorde. Paraduventure God

Iob. ix.

Why God
taketh awaye

C.iii.

much

The Jewel of Joy.

the worldely
goodes from
them whome
he loueth.

muche set on tēporall possessiōs &
& cleane forgettest & spiritual ri-
ches & heauenly treasures of the
soule, therfore he myndig to make
the his son & heire of eternal glo-
ry & of much better & moze excel-
lente goodes than this beggerly
vale of misery can cōprehend, ta-
keth away frō the mucke of this
world, that & maieest & moze frely
aspire & bzeath forwarde vnto the
gettig of heauēly riches, wher
the soule beig gorgeously decked
may after this transitoꝝ life sit
gloriously in the glorious palace
of heauē. For what doth it profit
a mā, sayth christ though he win-
neth al & world, & loseth his soles
Againe, hoꝝd not bp treasures vn-
to you on & earth, wher rust & mo-
thes corrupte, and where theues
bzeake thoroꝝ & steale. But hoꝝd
ye bp treasures in heauen, wher
neither rust noꝝ mothes corrupt,
& wher theues bzeake not bp noꝝ

Math. xvi.

Math. vi.

The Jewell of Joy.

pet stea'e. For wher your treasure
is, ther wil your hert be also. And
þe ye may bere þe crosse of pouertie
wth the moze paciēt mind remēber *Matt. vi.*
þe though chriſt was lord ouer al,
pet was he so poze frō hys infan-
cie vnto his depature out of this
world, þe he had not a place, wher
once to rest his hed. His mother &
al þe apostles wth mani blessed mar-
ters, faythfull ministers of gods *Luke. ii.*
word & other innumerable þe were
good mē & derely beloued of god
escaped not þe harde dart of pouer *Actu. iii.*
ty. Now seig ye haue chriſt þe lord
of lordes & king of kiges, his ble-
ssed mother, wth þe holy Apostles &
marters & exēplars of pouerti to
folow and practise, if God at any
time do lay þe crosse of necessiti on
poure backes, suffer it boeth pa-
ciētly & thākefully. Disdaine not
you beyng seruantes to beare
þe burden, which your lord & mat-
ter refused not to take v^{pon} hym.

The Jewel of Joy.

11. Cor. viii.

Ye knowe the liberalitie of our
Lorde Iesu Chriſte, ſayeth S.
Paule, that for your ſake he be-
came poore whan he was ryche,
¶ ye thowwe his pouertie ſhould
waxe ryche. Euſe. Neighbour
Philemon, althoughe, thankes
be to God, we haue our beſtes
ſo well furnyſhed and fortreſſed
wyth the weapons and armour
of holy ſcriptures againſt the vi-
olence of all miſfortunes, yet ſome
perchaunce not beyng thowwly
inſtructed of Gods liberalitie to-
warde his creatures, wll object
and ſaye, as the comon prouerbe
is, neceſſitye is an hearde darte.
And hunger is a ſharpe thorne,
howe than can we take pouertye
ſo patientlye, that we maye re-
ioyce in the Lord our God, name-
ly in ſo greate penurie and ſcarce-
nes of thynges. Philemon. ¶ I an-
ſwere wyth the Psalmographe,
¶

The Jewell of Joy.

I haue bene yonge, and nowe I am olde, yet neuer sawe I right
tuous man forsaken, nor his se- Psal. xxxviii.
de beggynge their breade on the
earth. If thou therfore be ryght
tuouse, that is, fayethfull to God
and iuste to thy neyghboure la-
boringe diligently for thy lyving
accoꝝdynge to the vocacion and
callynge, as God hath commaun-
ded the, thou mayste be sure not
to wante, that shal suffice nature
Who euer trusted in God, and Psal. lv.
wente awaye succoures: Caste
thy care on the Lord, and he shal
nourishe the, sayeth David. The Psal. xlv.
Lorde geueth meate to the hun-
gre. Beholde the eys of the
Lorde are vpon them that feare Psal. xxxviii.
hym, and vpon them that truste
in his mercye, that he maye deli-
uer their liues from death, and
nourishe the in the tyme of hon-
ger. They that feare the Lorde
shall

The Jewell of Joy.

Tobi. iiii.

1. Timo. vi.

Josue. i.

Heb. xi. xiii.

shall haue no scarcenes. They which seeke the Lord, shall want no good thyng. Feare not my sonne, sayeth Tobias, we leade a poze lyfe, not wythstandynge we shal haue plentye of al good thynges if we feare the Lorde, depart from all synne and do well. God gyueth vs abou'dantly in al thynges to enioye them sayeth saint Paule. God him selfe sayeth, I wyll not fayle the no; yet forsake the.

Christo. Who beyng a faythfull manne, althoughe neuer so muche oppressed wyth pouertye, wyl not retoyse in the lord, which hath promysed and wil no les perfourme, that he wyll not forsake so manye as truste in hym. Philemon. And that ye may be thorowly perswaded of hys faythfulness concernyng thaccomplishment of his promes, consider, I praye
ly

The Jewel of Joy

you, howe frendly and fayethful
ly he dealt in tymes paste wyth
his seruauntes, and wyll no les
fauorably handle vs, if we haue *Exo. xvi. rdd.*
lyke fayeth in hym. Dyd he not
fede the people of Israell wyth
meate from heauc, and gaue the *iii. Reg. xvi.*
drinke out of the rocke? Dyd he
not sende meate twise a daye by
the rauens to the Prophet Heli
as, and so miraculously fed him,
whā the vnfaythful perished for
hōger? Did not Christ turne wa
ter into wyne at the mariage in *Iohn. ii.*
Cana Galile? Dyd not Christe
wyth fyue barlye loues and two
fyshe fed fyue thousande men *Matt. xiii.*
besydes womenne and childen,
and yet thereof remained in bas
kettes full of the fragmentes? *Iohn. vi.*
Do not all these histories teache
vs to haue fayeth in God, and
to beleue that God hath a father
lye care for hy s seruauntes?

What

The Jewel of Joy.

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The Jewel of Joy

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ly he dealt in tymes paste wyth
his seruauntes, and wyll no les
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to beleue that God hath a father-
lye care for hy s seruauntes?

What

The Jewell of Joy

Rom. xlii.

Math. vi.

What so euer thynges are wyrtē, are wyrtē sayth blessed Paul for oure learnynge, that thow we pacience and cōforte of the scriptures we shoulde haue hope. It is not to be passed ouer at thys p̄sente, that Chyſte hath in the gospel of Mathewe. Be not care full for your lyfe what ye shall eate, or what ye shall drinke, nor yet for your bodye, what ye shal put on. Is not y life more worth than meate? And the bodie more of valure than rayment? Behold the foules of the ayer, for they sowe not, neyther reape nor carpe into the barnes, and your heavenly father fedeth them. Are ye not much better thā they? Which of you by takynge thoughte can put one cubite to hys stature? And why care ye thē for raimente? Consider the lylies of the felde, howe they growe. They labour not

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The Jewell of Joy.

not, neyther spinne, and yet I tel
you, y Salomon in al his rialtie
was not arayed lyke vnto one of
these. Wherefore if god so cloth y
grasse, whyche is to dape in the
felde, and to mozowe shall be cast
into y forname, shall he not muche
moze do the same to you, O ye of
litle fayeth? Take therefore no
thoughte sayinge, what shall we
eate, or what shall we drinke, or
wherewith shall we be clothede
After al these thynges seake the
heathen. For your heauenly fa-
ther knoweth, that ye haue nede
of all these thynges. But seke ye
firste the kyngdome of heauen
and the ryghtuousnes thereof,
and all these thynges shall be cast
vnto you.

The. O swete & comfortable scrip-
tures. Lette the heathen take
thought for their liuinge, which
knowe not God, as for the fayth
full

The Jewell of Joye

full Christians thei haue a lord
whiche wyl prouyde for them a-
boudauntly. Let adulteres forni-
cators, theues, Drunkardes, Swe-
rers, and suche other wycked par-
sonnes take care wherewith they
shall be fedde and cladde, as for
the seruauntes of God they haue
an almyghtye Lorde in heauen,
whiche wyll sende them plente
of all good thynges. If ye be lo-
uyng and obediēte, sayeth the
Prophet Esay, ye shall enioye the
beste thyng that groweth in the
lande. But if ye be obstinate and
rebelious, ye shall be deuoured
with the sword. For thus the lord
hath promysed wyth hys owne
mouth. The wicked therfore and
not the faythfull shall want and
be oppressed wyth famyne.

Euse. If God taketh such father-
ly care for hys seruauntes, howe
than commeth it to passe manye
times,

et. i.

Book of the Jewell of Joye

The Iewel of Joy:

tymes, that those, whyche seeke
most of al hys gloꝝ, lede in this
woꝛlde the most base & miserable
lyfe, and often are found socour-
les and destitute of all mannes
healp: Whan they whych be vn-
sayethfull regarde, neyther God
noꝝ any thyng that is godly, dis-
pise hys most blessed woꝛde, per-
secute the true preachers thereof,
oppresse theyꝝ poꝛe neyghboutes
deale vniustly wꝛth all men & c,
haue ouer flowꝑng aboũdaunce
of al thynges, lyue lyke voluptu-
ous Epicures in al kind of plea-
sure, & possesse whatsoeuer theyꝝ
hertes can wishe oꝝ desire. Thys
thing se we presently befoꝛe our
eyes, and as it may be gathered
of the holye Scriptures, manye
good menne in tymes paste haue
complayned of this thyng vnto
god and almooste, as it were, ac-
cused God of vnrȝhtuousnes.

Are

The Jewell of Joy

Job. xxi.

Are not these the wordes of the
holpe and paciente man Jobee
When I consider my selfe I am
a trayde, and my flesh is smitten
wyth feare. Wherefore do wea-
ked men lyue in health and pros-
perite, come to ther olde age and
increase in ritches: Their chil-
dren lyue in their syghte, and their
generacion befoze their eyes.
Their houses are safe from all
feare, and the rodde of God doth
not smyte them. Their bullocke
gendereth, and that not oute of
tyme, their cowe calueth, and is
not vnfruiteful. They send forth
their chyldren by flockes, and
their sonnes leade the daunce.
They beate wyth them tabzettes
and harpes, and haue instrumen-
tes of musicke at their pleasures.
They spend their daies in wealth
thynnes. &c. The holy Prophet Je-
remye manuelynge greatelye at
the

Jer. xxi.

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the prosperitie of þe wycked speaketh to God on thys maner. O Lorde thou art moze ryghtuous then I should dispute wyth the. Neuertheles lette me talke wyth the in thynges reasonable. How happeneth it, that the way of the vngodli is so prosperous: & that it goeth so wel wyth them, which wythout any shame offende and lyue in wyckednes? Thou plantist them, and they take rote, they growe and byynge forth fruite.

Are not these the wordes also of the blessed Psalmographer truly God is lounge vnto Israell, Psalm. lxxviii. and vnto suche as are of a cleane herte. Neuertheles my fete were almost gone, my treadinges had welnigh slypt. And why? I was greued at the wicked, I do se also the vngodly in such prosperitie. For they are in no parell of death, but are lusty and stronge.

U. i. They

The Jewel of Joye

they come in no misfortune lyke
other folke, neyther are they pla-
ged lyke other men. And thys is
the cause, why they be so holden
wyth pryde, and ouerwhelmed
wyth crueltye, they: eyes swel for
fatnes, and they do euen what
they luste. They corrupte other,
and speake of wycked blasphemy
they: talking is against the most
higheste. For they stretche forth
they: mouthe vnto heauen, and
they: tonge goeth thorowe the
worlde. Therfore fall the people
vnto the, & therout sucke they no
smal aduauntage. Tush say they
howe shoulde God perceyue it?
As there anye knowledge in the
moste hygheste? Lo, these are the
vngodlye, these prospere in the
worlde, and these haue ryches in
possession. Againe the Apostles
of Christe, euen Christe him selfe
beinge wyth them, were sumtime

The Jewell of Joy

so hungry & destitute of al kinde
of vitaille: þ as they wente by the
waye they were compelled euen for
bery hūger to plucke þ eares of *Mathew. xii*
toyne, and to eat it. And doth not
S. Paul in these wordes declare *Mathe. ii*
the miserable state boeth of hym
selfe, and of hys fellow apostles
Euen vnto thys tyme (sayeth he) *. Cor. ii. tit.*
we hunger, and thyrste, and are
naked, and are buffeted wth sy-
stes, and haue no certayne dwel-
lynge place, and labour wozk-
ynge with oure handes.

Wee are reuyled, and yet we
blesse. Wee are persecuted, and
suffer it. Wee are euyl spoken of
and we praye. Wee are made as
the fylthynes of the worlde, the
offscourynge of all thynges, euen
vnto thys daye.

At the maryage in Cana Galile
wher Christe hym selfe was pre-
sent w the blessed virgin Mary *John. ii.*

U.ii.

hys

The Jewell of Joy

hys Mother and hys disciples,
was there not suche scarcenesse,
that they wated wyne befoze the
weddyng feaste was done? And
yet it is to be thought, that both
they whych were married and the
other ther assembled, were Chri-
stes frendes and dearly beloued
of Christ. What shal I rehearse
the hystoꝛpe of the ryche manne
whych was gorgeously appare-
led & fared daintylpe euerye day,
and of the poze Lazar, whych di-
ed foꝛ hunger? The riche glutto
lyued pleasauntly and was dam-
ned in hel, the poze Lazar lyuing
in all kinde of worldelye miserie
after the death of his body reig-
neth in gloꝛy with god. The ene-
my of God hath after hys owne
carnal luste all thynges, the frend
of God wanteth, that should su-
ffice the necessary appetite of na-
ture. Phile. I confesse that foꝛ the
most

Luke. xvi

The Jewell of Joye

mooste parte the wycked in thys
worlde haue moze aboundaunce
of temporall goodes, and lyue a
thousande tymes moze pleasaunt-
lye in the face of the worlde, then
the true christians do, God tho-
row his vnsearcheable wisdome
so appoyntinge, whyche afoze se-
eth much better then we, what is
necessarpe for vs. Notwythstan-
dyng thoughte God doeth not
customably send to hys seruantes
suche aboundaunce of worldelye
treasures, as boluptuous world
lyngs do possesse, lest theyr min-
des snarled wpth the loue of the
shoulde be withdrauen from the
true & euerlastyng goodnes (as
it cometh to passe in many) yet ve-
ry seldon or neuer doeth he leaue
thetm socourles but sedeth them,
what so euer is necessarpe for the
sustentation of theyr headpe and
poore lyfe acco:dyng to hys pro-

The Jewell of Joye

Luke. xxi.

myse, as he sayed vnto hys disci-
ples, When I sent you, wythout
wallet, and scrippe, and shoues,
lacked ye anye thyng? And they
sayed, No. Truly no more shall
we lacke any necessarye thyng,
if we loue God & obey hys word
The fayethful maye perchaunce
sometyme fele the dart of pover-
tie, yet wyll not God leaue them
socourles and destitute of helpe
For God sendeth povertie sum-
tyme to the ryghtuousse for to
proue hys fayeth, and to styre
hym vp to call on hym whych is
the geuer of al good things, that
he maye knowe by the exercise of
hys fayeth, & they be the gyftes
of God, as the wyse man sayeth.
Good and euill, lyfe and deathe,
pouertie and riches are of God.
Truste in God, and abide in thy
place. For it is an easye thyng in
the syght of God, quickly to en-
rich

Ecclesia. xi

The Jewel of Joy

riche a poze man. Disconfort not
your selues therfore (deare bre-
thren) though he sumetyme ye fele
the crosse of pouerty, but be on a
good confort, ioye and reioyce in *Iosue. i.*
God. For God hathe promised,
that he wyl not leaue nor forsake *Hebrie. xiii*
you, but gyue you all good thyn-
ges abundauntlye for your pre- *i. Timo. vi.*
sente necessitie..

Thys delaye is onelye to proue
your fayeth, and to prouoke you
to fle vnto hym by teruent pray-
er, and to require of hym al thin-
ges necessarye for your lyuynge.

If ye do thys (so ye be not idle,
but worke accorpyng to youre
callynge) the earth shall soner
cease to gyue forth hit fruit, then
ye shal wat your honest necessa-
ries. Reioyce therfore in the lord
alwai, & once again I sai reioyce
Chr. The Lord of heaue giue vs
al grace so to ozder our life accor-
U.iiii. dyng

The Jewell of Joye

dyng to hys holy worde, so to re-
pose our affiaunce in hym, so to
call on hys mooste blessed name,
in al oure aduersitie, and so to be
thankfull for hys exceedynge
goodnesse towarde mankynde,
that we be not found altogither
vnworth the recepte of hys be-
nefit. The. So be it. Phile. Fi-
nallye as I woulde haue you to
reioyce in the Lorde, when so e-
uer he sendeth you syckenes, po-
uerty or any other crosse to nur-
ture you, to mortifye olde Adam,
to slea your carnal lusts, to make
your bodie subiect to the spirite
that they maye be a liuynge and
holy sacrifice to God, so woulde
I exhorte you to reioyce also in
the Lorde, if at any tyme he ray-
seth vp tyrants to persecute you
for the feruent zeale, and Godlye
loue, that ye beare toward the ve-
ritie and trueth of hys mooste ble-
ssed

Of the crosse

Romayns. xii

The Jewell of Joy

sted word. for as it came to passe
in the tyme of Moyses & the pro-
phetes, in y^e daies of Christ & hys
Apostles, euē so hath it bene frō
theyr tyme vnto this daye, that
the bealped hypocrites, & wicked
wordelynges haue euē hated, &
styl vnto the worldes ende, shall
hate the glorious lyght of Gods
worde. Neyther is it any meruel

for as concernynge the bealied *Hypocrites*
hypocrites, Gods word condem-
neth their hypocrisie, supersticio,
fayned holines, newe founde re-
ligion, carnall ceremonies, out-
warde sanctimonie, and all the
whole glitterynge face of theyr
popishe solemnitie. It cryeth out
vpon theym, that they are so idle
and do not onely not preache the
selues, but also forbyde other, y^e
woulde boeth gladly and frelye
set forth y^e glory of Christes go-
spell vnto the excreadyng con-
foute

The Jewell of Joy

Mathew. v

forte and greate Joye of all true
christians, yea they persecute the,
blaspheme them, enpryson them,
burne theim. & c. It crieth out v.
pon the that haue so greate mul-
titudes of worldely possessions,
and yet make no prouisiō for the
pooze people, for the vertuouse
byngynge vp of youthe in good
letters and vertuouse maners,
but spende it vpon gorgebuste
buildinges, lusty horses, delicate
fare, idle lubbers, yea vpon hau-
kes, dogges and whores. It cri-
eth out vpon them, that wher as
they ought to be the lyght of the
worlde, and to gyue example of
vertuouse lyuynge to all menne,
they are become of all men most
abhomynable, moſte leude, moſte
vngodly, moſte geuen to idlenes
moſte drowied in voluptuouse-
nes, and altoggyther ſwozne to do
miſchiefe. Howe can these bealy-
gods

The Jewel of Hope

gods and swynnythe Hypocrites
whose lyfe is ouerwhelmed with
the darcke cloudes of syn, abide
the glayous lyghte of Chrystes
gospell? Howe can these glutton
nythe Epicures suffer they? Hy-
pocrysy and fayned holynes to be
rebuked of the poore abiectes
and byllaynes of this worlde by
the authoritie of Goddes word
It can not be, it can not be. For
euery one that doeth euyl, sayth
Christ, hateth the lyght, neither
cometh he to the lyght, least his
works should be reprobued. Now
as cōcerninge the wicked worlde-
lings, thei cā fauour no moze the
truth of Gods word, the the bea-
lied hypocrites. For it condēneth
their couetousnes, theyr ambitio
their vaine glay, their pryde, their
whoredome, their pollynge, their
pillinge, their falshode, theyr op-
pression, their vnnmercifulnes,
their

John. iiii.

Worldelings

The Jewel of Joy

they? cruelty, they? tyrannye, and what so euer abomination they vse beside. Howe can it otherwise come to passe, but they whych rebuke these vices, muste needes be hated, persecuted, enprisoned and slayne of the wycked world: lynges for tellynge thē the truth & for rebukynge these they? most abhominable and outragiouſſe synnes: as the prophete sayeth.

Amos. v.

They hate hym that reproueth them openlye, and who so telleth them the playne trueth, they abhorre hym. Can lighte and darknes agre? Can Christ and Beſtiall be at vnitie? No moze canne the woꝝkers of wyckednes, and the rebukers of the same be ledde wyth one consente. There muste nedes be disſection betwen thē, as was betwene Abell, and Cayne, Jacob and Esau, Christ and the byshoppes, the Apostles, and the world

II. Cor. vi.

• • The Jewell of Joy.

worldelye tyrantes . And for as
much as the same impietie and
ungodlynnes, the same wycked-
nes and abhominacion reigneth
nowe in the worlde, that hath
bene vsed in tymes paste, and it
ought of veri duti to be rebuked
at thys presente wyth no lesse li-
bertye of speache, then it hath
bene in tymes paste, excepte wee
wyl wycke at so greate abho-
mination, and wyth the wycked
worldelynges, and bealied hypo-
crites syncke downe to the deuyl
for oure labour, it is not to be
doubted, but they that shall take
vpon them that office, shall proue
& fynd euen that same gentilnes
at theyr handes, that Moyses &
the Prophetes, Chyste and hys
Apostles, the holpe martyrs and
blessed sayntes, receyued of their
bluddy predecessours. Therfore
if the waues and surges of cruell
per-

The Jewell of Joy.

1. Cor. 13. 4.

persecution shal at any tyme rise
againste vs (the good wyl of our
heauenlye father so prouidyng,
without whole sufferaunce al the
hypocrites in the worlde can do
nothyng agaynst vs) let vs not
deipaye nor cast away our hope
but styl go forth to reioyce in the
Lorde oure God, and manfullye
abpde by the veritte of his word,
remembryng þ it is called the word
of the crosse, trouble & persecutiō
remembryng that no kynde of
aduersitie chaunceth to vs, but
the same happened in tymes past
to the Prophetes and Apostles,
yea to Chyist hym selfe that pure
Lambe of God, remembryng þ
all, whyche wyl lyue Godlye in
Chyiste Iesus, shall suffer perse-
cution, remembryng that by the
crosse awaye is prepared for vs
vnto eternall lyfe. And that we
maye wyth the more free spirite
and

The Jewel of Joy

and francke courage reioyce in
the Lorde, when so euer the crosse
or persecution is layed on oure
backes for Goddes sake and for
hys Gospell, let vs enarme oure
selues wyth the cōfortable textes
of the holpe scripture, and call to
remembraunce the hystories of
the blessed menne of God, whych
also suffred like or greater pains
for the gloze of the Lorde, not
forgettynge that euen frome the
begynnyng of the worlde, the wic-
ked begā to persecute the godly *Gene. lxxxv*
as we may see in Abel and suche
other. Euse. Unto this pacience *Mathe. xxiii*
and the folowing of the prophe-
tes, doeth blessed James exhorte *Jacob. v.*
vs saying. Bepatient bzyethen to
thecōming of the Lorde. Behold
the husband man waiteth for the
precious fruite of the earth, and
hath long patieñce therupō vntyll
he receiue y parelpe & later raine.

Be

The Jewell of Joy

Be ye also patiente therfore, and
settle youre hertes, for the com-
myng of the Lord draweth nye,
Grudge not one agaynste an o-
ther brethren, lest ye be damp-
ned. Beholde the Judge stand-
deth before the doore. Take (my
brethren) the prophets for an ex-
emple of sufferynge aduersitie, &
of patience, whyche spake in the
name of the Lord. Beholde we
counte them happye, whyche en-
dure. Chri. Our sauour Christ
sayeth also. Blessed are ye, when
men reuile you, & persecute you,
and shall falselye saye all maner
of euill saying agaynste you for
my sake. Reioyce and be glade,
for great is your reward in hea-
uen. For so persecuted they the
Prophetes, whyche were before
you. Phile. What pleasures the
holy prophetes of God found at
the worldes hande, it is not hard

Mathew. v.

The persecu-
tion of the pro-
phetes.

to

The Jewel of Joy.

to expresse. ^{Erat.} Este that moste excellentest Prophet of God for hys libertie of speache in rebukynge the syn of the princes and of the people, and for prophesying of the vengeaunce of god to fall vpon the cōtreie and people for not receiuing the word of god, was cut in two partes a sūder wyth a sawe of wode. ^{Theo.} Dintollerable payne. ^{Phi.} The prophet Jeremy was stoned vnto death of his people at Taphnes in Egypte, because he rebuked them of their wicked liuyng and exhorted the vnto repentaunce and amende-
^{Jeremy.} mente of lyfe. The Prophete ^{Amos.} Amos at the commaundemente of kynge Amasias for hys preaching was cruelly beaten and greuously toymented, and at the laste the Kynge's sonne Ocholias caused hym to be thurst into the temple of the heade wyth a

X.i.

greate

The Jewell of Joy.

iii. Re. xxi.

Nichas.

Hellas.

zacharie

ii. Para. xxi

Dani. vi.

Daniel.

great naile of iron, & so shott al
ter died. The Prophet Nichas
was cruelly beatē, imprisoned, &
fed wth bread & water, because he
spake the trueth, & told the king,
what should chaunce vnto hym.
The Prophete Helias was gre-
uouſly persecute d of quene Jela-
ble kinge Achabes wife for spea-
kinge agaynſte Baall and hys
chaplens. The Prophet zacharie
ſon of Barachias was ſtoned to
death for telling the king truth.
The Prophete Daniell was caſt
into the denne of lions, because
that contrarie to kynge Dar-
ius commaundemente he prayed
vnto his Lord the God Iſraell.
Which of the prophetes eſcaped
wythout perſecutione And as the
wicked worldynges and bellied
Hypocrites handled the prophe-
tes of God for telling the trueth,
ſo handled they al other y^e obeted

not

The Jewel of Joy.

not their wickedlawes and filthy requestes. Were not Sidrach, Misac, & Abednago caste into a fire forname, because they would not worship the golden Image Dan. iii. that kinge Nabugodonoser had made, but only y^e God of Israel: Was not Achimelech wyth certayne other holy meⁿ of god slaine at kynge Saules commaundement, because he shewed kyndenes to Dauid the hertye beloued seruaunte of God: Was not Joseph caste into prisonne, because he woulde not leane to the filthy requeste of hys Lordes wyfe Achimelech. Was not Susan that vertuous woman at the poynt to be stoned Reg. xxi. vnto death, because she woulde not consente to the vnlawfull Joseph. and fylthy requestes of the two Judges: Was not Eleazarus Gene. xxi. miserabllye put to death, because he at the kinges comaundement Susanne. Daniel. xiii.

X.ii. woulde

The Jewel of Joy.

Eleazarus.

ii. Macc. vi.

ii. Macc. vii.

Heb. xi.

Sap. iii.

Chilte.

would not eat swines fleshe contrarie to the lawe of God: was not a certayne woman wyth her seuen sonnes most cruelly put to death, because they would not obey the wycked pzecepte of the most wicked kinge: I passe ouer many other of the olde testamēt, which were vnnmercifully persecuted and slayne for gods trueth. Some, as the blessed Apostle sayeth, were tried wyth mockynges scourginges wyth bondes & prisonment, some were stoned, some were hewen a sunder, some were slayne with swerde, al were troubled and vexed. Theo. These are they, of whom the wise man speaketh, god proued thē, and founde thē meete for him selfe, yea as the golde in the forname dyd he trye thē, and receyued thē as a brunte offeringe. &c. Phi. As I may at last come to the newe testament,

to

The Jewel of Joy.

to whō is it vnknowne, that Je-
sus Christ our Lorde & sauoure
after mani blasphemies, rebukes
flaunders and bitter tormentes,
suffred the most spiteful death of
h̄ crosse, & so entered in to gloꝛy.
Holye John Baptist that blessed
p̄iestes sonne for trueth tellynge
to king herod for reproving hym
of his abhominable liuing, was
cast into prisonne and beheaded.
James the brother of John had
his head stricken of for preaching
Christ to be son of h̄ liuinge god.
The holy martir S. Stephē was
stoned vnto deth, because he prea-
ched Christ, & affirmed that God
dwelleth not in temples made w
mans hā. What kindnes Peter
and Paule w the other apostles
fōūd at h̄ hādes of thē, whose sal-
uaciō they most diligētly sought,
the histories make mencio. Rep-
ther do I heare speake of those
E.iii. ble

Math. xxviii.

Luke. xxi.

Math. xxi.

John Baptist

Actu. xii.

James.

Actu. vii.

Stephen.

The Jewel of Joy.

blissed martirs, which syns their
dayes haue died for the confessio
of gods trueth, so that the Gospel
of Christe is not without a cause
called of saint. Paulle, the word
of the crosse. For al that wyl lyue
godlye in Christ Iesu, sayeth he,
shal suffer persecution. To consi-
der these histories afore reherled,
shall stablish our sayeth greates-
ly, and very much comforte vs in
the tyme of our tribulacion, so
that we shall not lyghtely flyde
frome God and frome his holpe
worde, but reioyse in hym, recon-
tynge our selues moste blessed,
fortunate and wealthy, that god
hath vouched safe not only that
we shoulde beleue in him, but al-
so suffer for hym. It shall be ex-
pediente for vs also to remember
that Christe calleth them blessed
which suffer persecution for righ-
tuousnes sake, and sayeth, that
theirs

1 Cor. 1.

11. Timo. 111.

Mathe. v.

Mathe. x.

The Jewell of Joye

theirs is the kingdome of heauen:
Agayne, that the seruaunt is not
greater than his Lord, but if they
persecuted Christ our Lord and
maister, they wil also persecute vs
his seruauntes & Disciples. If
they haue called the father of the
household Belzebub, much more
they wyl cal them so, that are of
his householde. If we were of
the worlde, the worlde woulde
loue vs, but for as muche as we
are not of the worlde, but Christ
hath chosen vs out of the worlde,
therfore doth the worlde hate vs.
And did not Christe tel vs afore,
that we should lament and wepe
that is to saye, be oppressed of ti-
rauntes, but the worlde shoulde
reioyse, and that in the worlde we
should haue affliction and trou-
ble: Agayne, are we not taughte
by many tribulations we must
enter into the kingdome of God,

John. xv.

John. xv.

Actu. xiii.

X.iii. Chr.

The Jewel of Joy.

Math. xxvi.

II. Timo. II.

Mark. viii.

Chri. The flesh abhorreth trouble & persecution, namely when death is like to follow. The spirite, as Christ sayeth, is redye and of a good courage to suffer al thinges for the glorie of God, but the flesh is weake. The outward man is loeth to dye, but the inward man wisheth to be loosened out of this corruptible body and to be wpyth Christ. But if the good wil of our heauely father so be, & we muste nedes suffer death for Christes sake, let vs set thys saying of S. Paule befoze oure eyes, and stedfastli beleue it: if we die with chryst, we shal liue with him. If we suffer w him we shal also reigne with him. And our sauoure Christ sayeth, whoso euer shal lose his life for my sake and for y Gospel, he shal kepe it. Here to agreeth the saying of S. Peter, derelye beloued, maruaile not, that

The Jewel of Joy.

that ye are proued bi fire (whiche 1. Pet. iii.
thyng is to trie you) as thoughe
some straūg thing happened vnto
you, but reioyse in as much as
ye are pattakers of chrystes passi-
on, & when his glozy appereth, ye
may be mety & glad. If ye be rai-
led vpon happie are ye. For & glo-
ry & the spirite of god resteth vpon
you. Againe, if any mā suffer as
a Chyristen man, let hym not be a
shamed, but let him glorifie God
on this behaulfe And let the & are
troubeled accordinge to & will of
God, comit ther soules to him w
wel doing as vnto a faythful cre-
ature. They & suffer trouble for &
lozdes sake & for the gospel, shal
stande before the glorious seate
of God, and before the lambe 1. po vii.
Chyriste, and they shal be clothed
wyth longe whyte garmentes
and palmes in their handes.
They shal euer be in the pzeſence
of

The Jewel of Joy.

of the seat of God, and serue him
daye and nyghte in hys temple,
and he that sitteth in the seate,
shall dwell amonge them. They
shall hunger no more neyther
thyrste, neyther shall the sunne
lyghte on thē, neyther any heate.
For the lambe whychē is in the
middeg of the seate, shall fede thē,
and lede them vnto fountaynes
of liuyng water, and God shall
wype awaye al teares from their
eyes.

Furthermoze it shall be greate
comfozte for vs also to remem-
ber, wyth what wyllynge hertes
Christ and al the blisshed martires
suffered death for the gloze of
God. Christ oure Lorde and sa-
uioure, whan the tyme of hys
bytter passion beganne to drawe
nyghe, and perceyued that Ju-
das wente aboute to betraye
hym to the Byshopes and prie-
stes

The Jewel of Joy

hes sayde, that thou entendeste John. xlii.
to do, do it quickely and out of
hand. And whan the Byshoppes
seruauntes came to laye hande
on hym, where as he myght haue
escaped their cruell handes, he
wplyngely offered hym selfe vnto
to them, whereby we maye se,
that he wente vnto hys death
wth a merce and ioyefull herte.

Christofor. These hys wordes, Math. xxi.
which long before his passion he
spake to y^e Jewes, do also testify
and wytnes his redy bente good
wyl to suffer for the saluacion
of mankynd. Therfore doeth my
father loue me, because I gyue John. x.
ouer my lyfe, that I maye take it
agayne. No manne taketh it a
way fro me, but I gyue it ouer e-
ue of myne own good wil I haue
power to gyue it ouer, & I haue
power to take it againe. Theo.

Of

The Jewell of Joy

Esai. lxx.

Psal. lxxx.

Psal. xxxix.

Actu. v.

Of the willinge oblacion of hym
selfe, it was prophesied by the ho
ly Prophetes. The prophet Esai
sayeth, he was offered, because it
was his good pleasure. Dauid
also saith in the parson of Christ,
I will offer sacrifice vnto the wil
lingly. He spekethe of the sacrifice
of his body. Againe Christe hym
selfe sayeth by the forsayde Pro
phet vnto his heauelye father as
for sacrifice and offerynge thou
wouldest none, therfore madeste
thou me a bodie. As for burnte o
fferinges for synne, thou hast not
alowed them. Than sayed I, be
hold I am at hand In the begin
ing of the booke is it writtē of me,
that I should do thy wyl O God
Phile. As the lord Christ willing
ly suffered for the health of man
so likewise did the apostles suffer
al kindes of tormentes ioyefully
for the gloze of God, for the set
ting

The Jewel of Joy.

tinge forth of his blessed worde & for the name of Iesu Chyiste the lord, as we rede in the actes of þ apostles. They were whipped of the byshopes seruauntes, as S. Luke testifieth, because they preached Chyist, & so sent away. But whan thei came frō the councell, they reioysed, þ thei were counted worthy to suffer rebuke for the name of Iesu. How glad, ioyeful and redie the blessed Apostle S. Paule was to suffer any kinde of torment for Chyistes sake, these his wordes do abouñdātly shewe. Beholde I beinge bound in the spirite, go forth vnto Hierusalem, not knowyng what thinges shall chaunce vnto me ther, but þ the holy goste in euery cite doth testifie, sayinge, þ bondes & troubles do abide me. But I care not for thē, neither is my life dere vnto me, so that I maye finishe my course

Actu. xx.

The Jewell of Joy.

Act. xxi.

course wth ioye, & p^r office which I
haue receyued of p^r lord to testifi-
the gospell of the grace of God.
Againe, whē Agabus p^r prophet
toke Paules girdel, & bound hys
hādes & fete ther wth, saying, thus
sayeth the holye goste, the man,
whose girdel this is, shal the Je-
wes thus bind at Hierusalem, and
they shall deliuer hym into the
handes of the heathen: and whē
they that were wyth Paule hea-
rynge these thynges, moste in-
stātly desired him, that he shoul-
not go by vnto Hierusalem, the
blissed apostle answered saying,
what do ye wepyng and trouble-
ynge my hert? I am redye not
only to be bounde but also to die
at Hierusalem for the name of p^r
Lord Jesu. O faythful Apostle.
The lord Jesu chryst was so dere
vnto him, p^r for his sake for the
auauncement of his glorie, for
the

The Jewel of Joy.

þ Letting forth of his most glorious gospel, he feared neither chea-
nes nor death. He alwayes had
before hys eyes þ short paines of
this world & þ euerlastinge ioyes
of þ world to come. He euer reme-
mbered this saying of þ lord Christ, Marc. viii.
whosoever shall lose hys lyfe for
my sake & for the gospel, he shall
kepe it. He neuer forgot these his
maisters wordes, whosoever shall
be ashamed of me & of my sayings
in this whozise & sinful genera-
cion, the son of man shall also be a-
shamed of him, whā he shall come
in þ gloze of his father w þ holy
angelles. Math. x. But whosoever shall cō-
fesse me before me, I shall cōfesse
him also before my father, which
is in heuē. We rede also þ the bli-
ssed martire Ignatius after ma-
ny greuous toymētes was thrate-
ned if he wold not forsake christ &
hys word, þ he shuld be cast vnto Ignatius.
wild

The Jewel of Joye

wilde beastes, & so be deuoured,
But he being nothinge abashed
wth those threates but perceyuing
his death to be differted, whiche
he so greatly desired to suffer for
christes name, wrot an Epistle to
the Romaines, & desired thē that
thei woulde kepe hym no lenger
frō his martirdome, but wth al ex-
pediciō bringe to passe y^t thei had
so long threatened. In the which
epistle amōg many other wordes
which declare hys valiāt fayth &
mighti courage in god, he w^{ri}gh-
teth on this maner. O whollsome
beastes y^e are p^{re}pared for me.

Whā shall they come: whan shall
they be sente out: whan shall they
eate my flesh: I would wishe wth
al my herte, y^e they might be more
gredy, & I wil bid thē vnto y^e deu-
ourig of me, & p^{ra}ise thē, lest pat-
aduēture, as they haue done in
many, thei feare to touch my bo-
dye.

The Jewel of Joye

die. Yea if they shal make any de-
lay, I my selfe wil hasty into the,
& offer my selfe to the. Gue me
liberty I beseech you, for I know
what is expedient for me. Nowe
that I beginne to be the disciple Note
of Christ, let fyres, galowes, wild
beastes, breakyng of my bones,
rackyng of my membes, payne
thorowout all my bodye, and all
the punyshmentes of the world,
that can be inuented by the craft
and subtilty of the deuyl be mi-
nistered vnto me. I wyll refuse
none of theim all, so that I maye
deserue to obtaine Iesus Christ.
Theo. O blessed & glorious mar-
tyre. O baleant and noble souldi-
our of our most mighty capitaine
Christ Iesu. O what a myrrour
glaske and spectacle is here offe-
red vnto vs, wherein we maye se
and learne not onelye hygh pati-
ence, but also an exceedyng de-

V. i. lyre

The Jewell of Joy

lyze to suffer al kynde of tozmentes for the glory of Chyiste.

Phile. Not onely the blessed martyze Ignatius shewed him selfe wylling and ioyfull to suffer all kynde of aduersitie, yea verpe death for the cōfession of Chyist, and of hys blessed trueth, but othet holpe men innumerable, as we reade in histories. Whē Decius the Emperoure that mooste cruel tyzaunte hadde spoyled the blessed martyze Hypolitus of his bestures, bycause he woulde not do sacrifice to false Gods, the mā of God spake boldely vnto him, sayinge, thou haste not spoyled me of my garmentes, but thou haste rather begun to clothe me. And when the afozsayde tyzaunt cōmaunded that he should be clothed agayne w his own accustomed kynd of apparaile, and said vnto hym. Use thyne olde seruice
whiche

Hypolitus.

The Jewel of Joye

whych thou hast euer had in our
syght, & be our frende: the blessed
martyr wth a stoute courage an-
swered, my scruple is thys, faith-
fully to serue Chyriste, and by ser-
uyng him, spedly to come vnto a
frutefull victory. Shortly after
the tyrant seying his stedfast and
vnshakē cōstācy cōmaūded him
to be depyued of all hys goodes
and to be headed wth diuers other
about y^e nūbre of nintene, whiche
al wyth topyfull courage suffered
death for Chyristes sake. The ble-
ssed martyr Tiburtius was ap- Tiburtius
prehēded of y^e cruel iudge Fabiā,
and cōmaūded either to offer sa-
crifice to y^e Idols, or els to go wth
naked fete vpon the hote burning
coles. He boldly wēt on thē bare-
foted hauinge no harme, & saied
to y^e tyrante. Lay away thine vn-
faithfulnes, & learne that he is
the God alone, whō we cōfesse to

P.ii, haue

The Jewell of Joy
haue power, ouer all creatures.

For thowowe the myghte of my
Lorde Iesus Chryste, me thynke
that goyng vpon burnyng coles
I walke as it were vpon red roses
wout fealyng of anye paine or
hurt of my fete. For the creature
obeyeth the commaundement of
the creatoure. When the tyzaunt
sawe that the fyre dyd hym no
harne, he commaunded that he
should be slayne w the sword.

The blessed martyze wente vnto
hys deathe wyth a ioyfull herte,
praysyng God, that he woulde
bouchsafe to gyue hym strength
for to confesse his mooste blessed
name a holy word befoze worldy
tyzantes. When Galerius the
Proconsull comaunded that S.
Cyprian should be headed, bicause
he was an enemy to the Goddes
of the Romaines, and wold serue
none but Chryste alone the sonne
of

Cyprian.

The Jewell of Joy
of almighty God, þ blessed mar-
tyre with a lusty courage and me-
ry hert baste out into these woꝝ-
des, sayinge. I thanke almygh-
ty God, whyche voucheth safe to
losen me from the bādes of this Mauricius &
his fellowes
body. And so died. When Max-
imianus that moste cruell Empe-
roure commaunded hys souldi-
ours to woꝝshyppe false Goddes
and to slea so manye as pꝛofessed
Christ & hys blessed word, Mau-
ricius w his felowes answered
that eyther in woꝝshyping false
Goddes, oz in sleaynge the true
Christians, they by no meanes
would obeye the Emperour. We
are, sayd they, thy souldours, O
Emperour, but yet we frely con-
fesse, that wee are the seruauntes
of God, which gaue vs thys our
life. We can not folowe the Em-
perour so, that we shoulde Denye
God our maker, yea and thy ma-

The Jewel of Joye

ker also, whether thou wylte or
wylte not. We are chystian men,
therefore maye wee not persecute
such as pzoferre Chyste. We are
readye rather to dye, then to kyll
suche.

And wee are more desierousse
to dye innocentes, then to lyue
wycked and synfull. Know thou
that the mindes of thys army by
no meanes can be ouercome.

These wordly weapons we caste
awaye. Our bzeaste is enarmed
wyth the fayeth of Chyst, which
is our chyldre bucler, and defece
agaynste the fyve darteres of the
denil, & of al his souldiours.

Therfore flee thou, kil thou, mur
ther thou, minister what kynd of
payne thou wylte, we w a bolde
courage offer our selues to suffer
for the glory of God. And shortly
after þ holy man of God, wyth a
greate nūbre of blessed martyrs
mo

The Jewell of Joy

who were slaine wth the sword. Euf.
These be notable exēples & woꝝ-
thy to be practised of al faythfull
chrystians, if God at any time cal-
leth the vnto this conflict wth the
wroldely tyrantes & fained holy
hypocrites foꝝ the cōfessiō of hys
blessed trueth. Philem I could re-
hearse many mo godly hystories
to declare wth what a readye wyl
wth howe reioysing an hert, the
blessed martyrs of Chyist suffred
all maner of bitter toꝝmentes foꝝ
the Loꝝds sake, but these at this
pꝛesente shall suffice.

foꝝ hercof maye ye learne to
pꝛactise thys woꝝd of the Apostle
Alway. I mean to reioyce in the
Loꝝde our God not onely in pꝛo-
speritie, but also in aduersitie, be
it in sycknes, losse of goodes, po-
uertie, persecution, oꝝ anye other
crosse, & god our father laieth vꝛ-
pō vs. foꝝ this the duty of a true

Note

The Jewell of Ioye
christen mā to cōceyue that same
sayeth, hope and ioye, in God,
when he is assayled in tribulati-
on, that he had befoze, when all
thynges were moste prosperouse
to him. So meaneth the Apostle
when he sayeth . Reioyce in the
Lorde alwaye . And bycause he
woulde haue vs earnestlye to re-
ioyce in the Lorde at al tymes, be
it in prosperitie or aduersitie, he
doubleth this word, Reioyce, say-
yng . Reioyce in the Lorde alway
yea once agayne, I saye reioyce.
Wichthye and full of efficacye is
thys sentence of the Apostle, and
comprehendeth in it many Gods-
ly misteries, as ye haue hitherto
partely hearde . S. Paule desie-
reth nothyng moze, then that we
shoulde reioyce in the Lorde . His
ioye is altogether in God, there-
foze would he, that yours shoulde
be so lykewyse . And vnto thys
doth

The Jewel of Joye

doeth that princelyke prophet ex ^{psal. cxviii}
hort you also, saying. Be ye glad
& reioyce in the Lord, O ye righ-
tuous, and al ye that are true her-
ted, be mery in the Lord. Agayne
Let so mani as trust in ^{psal. vi.} ~~the~~ Lord,
be mery, yea, thei shal be ioyful for-
euer, and thou shalt dwel among
them. And al that loue thy name,
shal reioyce in the. Therefore if
we loue the name of God, if wee
truste to be saued by hys mercye
if we loke for good thynges at ^{psal. vi.} ~~the~~
hand of our heauenly father thro-
rowe Iesus Christ, let vs seque-
ster our ioye frome all worldelye
thynges, whyche are but vanitie
as ye haue hearde before, and re-
pose it only in the Lord our God
Chr. That Lorde whyche is the ^{II. Corin. i.} ~~the~~
father of mercies, and the God
of all consolation mought graunt
vnto vs hys most holy spirite to
worke in vs suche a sweteness &
de=

The Jewell of Joy
delectation in spiritual thynges,
that what so euer is of the world
may ware vile, vnpleasaunt and
bitter vnto vs, and that wee by
thys meanes maye vnfaynedlye
and euen from the very bottome
of the herte reioyce in the Lorde
our god alone, alone.

Theo. The Lorde myght byynge
thys thinge to passe in vs.

Philemon. Well neyghbours.

Nowe accordynge to my pro-
misse haue I geuen you this Je-
well of Joye, not so conningelye
and worckemanlyke (I confesse)
handeled, as some other of better
knowledge and moze rype iudg-
mēt in þe misteries of God coulde
haue done it, not wythstandynge
truely and fayethfully wroughte
accordynge to the pure bayne of
the holpe scriptures.

But what so euer thys poure
gifte

Geoffrey bnf
ms.

gpfte
good
uyng
pet g
in me
shall
besto
hys
no m
uen
to ly
wer
may
and
chu
fita
bp
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we

The Jewell of Joye

gyfte is I praye you take it to
good worths and accepte my lo-
uyng herte towarde you.

Thoughe possibilitie fayleth,
yet good wyll shall neuer wante
in me, but what so euer the Lord
shall geue, at all tymes I wyll
bestowe it vpon you and vpon
hys holye congregation, and by
no meanes suffer the talente ge-
uen vnto me of my Lorde God,
to lye Idle by me, but for my po-
wer I wyll so employe it, that it
maye turne to the glozve of God
and to the profite of hys blessed
churche.

For the hystoꝛpe of the unpro-
fitable seruaunte, whyche hydde
vp the money of hys Lord in the
ground & therfore was cōdēned
caste into vtter darckenes, where
weppng & gnashyng of teth shal
be

Mathew. xxv.

The Jewell of Ioy

be, ought to make al me afrayed
that haue receyued any gyfte at
al of God, and to prouoke theim
not to be sluggyshe and idle, but
to vse theyr talentes accordynge
to the commaundemente of God,
whyche sayeth . Occuyppe youre
selues tyl I come. Euse. Blessed
is that man, whych so occupieth
hys talent, that God therewith is
glozified, and hys neyghbour e-
dified . Sure maye he be at that
great and dreadfull day of iudge-
mente to heare of hys Lord God
thys most swete and ioyfull sen-
tence. O myne own good seruaunte
and faythfull. Thou haste bene
faythfull in little. I wyl make the
ruler ouer muche. Enter in, into
thy Lordes ioy. Philem. Neygh-
bours I wyl disease you no len-
ger, but as I haue geuen you a
spirituall Jewell, ioyful and co-
fortable for the soule, so wyl I
in

Luke. xix.

Matt. xxvi.

The Jewel of Joy.

in like maner at this my cōming
home and retorne into mi natue
contrye bestowe somewhat vpon
you, that shall not be vnprofitable
for y^e body. For I wyll good
boeth to your soule & body. And
woulde God it laye in my power
to gratifie you in both alyke.

But that whych, shall wante in
worldely thinges, shall, if I lyue
be recompensed in spiritual thin
ges. But as I maye at the laste
make an ende, remember byeth^r
rememb^re, what ye haue hearde
of me at thys present. Rememb^re
that all thynges in thys worlde,
be subiect vnto vanitie, yea they
them selues are mere vanitie, as
the preacher sayeth. All is but va
nitie, yea altogether is plain va
nitie. What maruel, whē mā him
selfe, for whose sake al worldelye
things were created, is very va
nitie. Remēber that the ende of al
world

Ecclesiast. i.

The Tewel of Joy

worldlye ioye, of al carnall pleasure, of all temporall felicitie, is bitter sorrow and greuous payne. Remembre that we are bozne to dye, prepare therfore for youre laste ende. Remembre that the goodes of this world are transitorye, flitting away, and seldome tary longe wyth theyr olde possessor and owner, gather not therfore treasure together on earthe, wher ruste and mothes corrupt, and wher theues breake thow and steale, but gather ye treasure together in heauen, wher neyther rust, nor mothes corrupt, & wher theaues neyther breake vp nor steale. Make you frendes of the wicked Hammen, that when ye shal haue nede, they may receiue you into euerlastyng dwelling places. Remembre that what soeuer ye sowe, that shall ye reape, whither it be of the flesh, corrup-

tion

Matthew. vi.

Luke. xvi.

Galat. vi.

The Jewell of Joy.

tion of the spirite, eternal life:

If ye on thys wyse iudge both of
the worlde, and of worldly thynges,
doubt ye not, but that youre
hertes shall burne wyth suche an
earneste and vnfayned loue to-
warde God, that ye shall reioyce
in hym alone, alone, yea and that
alway, that is boeth in prosperi-
tie and aduersitie, & at all tymes
haue a quiet & a mery conscience
which of al treasures is the most
precious in this world. And if ye
may do this the more fortunate-
ly, consider your vocation, reme-
bre youre callinge. Ye are called
christians, expresse Christe youre
Lord and maister in al your cō-
uersatiō & liuing. He that sayeth
he dwelleth in Christe, oughte to
walke euē as Christe walked. Ye
are called gospellers, loue, & lyue
by gospel. Let your lighte so shine
before menne, that they maye se
your

1. John. ii.

The Jewell of Joy

Mathew. vi. your good worckes and glorifye
your father, whiche is in heauen.
(The Papistes raille on you, blas-
pheme you, cal you heretikes, se-
ditionous personnes .&c. Oydre so
your life, that the aduersaries se-
pyng your Godlye conuersation,
maye eyther be wonne to cōfesse
the same truth with you, or els be
ashamed to speke any euil of you
1. Peter. ii. For this is the wyl of God, that
wyth wel doinge ye shoulde stop
the mouches of folysh and igno-
raunt men, as fre, but not making
liberty to be a cloke of noughty-
nes, but euen as the seruauntes
of God. Ye confesse youre selues
to be iustified befoze God bi fai-
eth alone, prouid that thys youre
fayeth be not idle, sluggische, nor
deade, as. S. James sayeth, but
liueth, and mighty in operation,
and full of all good and Chzian
worckes. For in Chziste Iesu nei-
ther

The Jewel of Joy.

ther is circumcision anye thyng *Galathi. v.*
worth, neyth er yet vncircumcision
but fayth, which woꝝketh by cha
ritie; and the ende of the comaun
dement is charitie, that commeth
of a pure herte, & of a good con- *1. Timo. i.*
science, & of fayeth vnfaigned. Ye
beleue to be saued by the alone
sacrifice of Chyestes most blissed *Hebru. ix. x.*
bodie, comit nothinge vnwoꝝthy
the gentlenes of so kind & louing *Tit. i.*
sauour. Ye cōfesse to know god,
Dente him not in your dedes, but
be alwayes studious of good *Rom. xiii.*
woꝝkes. Ye pꝛofesse y doctrine,
which requirerh of you and of al *1. Pet. ii.*
subiectes fayeth full and hūble o
bessaunce to y king his Maiessty,
answere to poure pꝛofessiō, obeye
vnfaignedly, not onely for feare of
minishemēt, but for cōscience sake
For ther is no power but of
the powers y be, are orde
id. Therfoze whosoever
Aa. i. re

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resisteth the power, resisteth þe ordinaunce of God. And they þe resist, shall get to the selues damnacion. Feare god & the king, sayth Salomon. Feare god & honour the kinge, sayeth blissed Peter.

Pro. xiii. 1

1. Pet. ii.

Therefore feare, obeye, loue, & honour our most excellent Prince. Neyther thicke, breath, speake or do any thing, þe may be prejudicial to the godly doiges of þe king his highnes, but be þe alwaye led in a reuerente feare towarde his grace. Neither cōsente to any tumult cōmotiō, insurrectiō, sedition, conspiracy & c, neither cōseale any thig, wherby any dishonour to the kinges Maiestie, any displeasure to hys moste honozable coūcel, ani vnquietnes to þe priue weale may be wrought. euermore sette before you this sentence of the wyshe the kyng n

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thought, & speake no hurte of the Eccle. x.
noble man in thy priui chamber.

Foz a birde of the ayer shall be-
traie thy voice, and with her fe-
thers shall she bewraye thy woꝝ-

des. How greuouſly they haue al-
waies be punished ꝑ were ſedici-

ous & walked wout anye godlye
feare toward the ciuille Maigi-

Numer. vi.

strates, the histories of Dathan
and Abiron, of Zambry and Baa-

iii. Reg. xxi.

sa of Bagathā & Thares, shewe
manifestly. Neyther haue we wā-

ted experience of thys thyng in
these our dayes. And as vnto the

Hester. ii.

Kinge his Maiestie, so lykewyse
submit youre selues vnto the o-

ther Rulers ꝑ are sent of him, foz
the punishmente of euill doers,

but foz the prayse of thē ꝑ do wel.

Ye haue a pleasure to heare the
preachers of gods woꝝde, reue-

i. Peter. ii.

rence thē as the ministers of god
geuing thē no les honoure, than
the

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Malach. ii.

1. Cor. i.

Matt. v.

1. Cor. xiii.

John. xxi.

Heb. xii.

1. Cor. ix.

the childe gyueth the father, remembryng þ̃ they be the Angells of God, the messengers of Christ the light of the worlde, þ̃ salte of the earth, þ̃ dispensatours of the misteries of God, the feders of Christen mens soules, the comfortours of the weake, the Physicians of the sicke, the vpholders of the whole, the exhorters vnto the vertue, the fraiers awaye fro vice whiche watch continually for the health of oure soules. Be not vnthākful to the preachers, but to suche as minister spiritual thynges to you disdayne not to giue corporal thynges, þ̃ the preachers may þ̃ more freli giue their mind to þ̃ studies of þ̃ holy scriptures. If we sowe vnto you spiritual thynges, sayeth s^t Paule, is it a great thing, if we reape your carnal thynges? The Lorde hath ordayned, þ̃ they whiche preache
the

The Jewel of Joy

the gospel, should liue of the goſpel. Againe he ſayth, let him $\hat{\text{h}}$ is taught w the word, miniſter vn- Gala. vi.
to him $\hat{\text{h}}$ teacheth him in al good things. Be not deceiued, god is not mocked. Moreouer ye $\hat{\text{h}}$ are married, loue your wiues, euen as Eph. v.
chriſt loued the cōgregaciō. Nouriſhe, & cheriſh thē as your owne bodie, remēbrynge that they be your owne fleſhe & your own bones, & ſe $\hat{\text{h}}$ by no meanes ye be bitter vnto thē, but giue honour vn- Colo. iii.
to thē as to the weaker veſſels, & as to thē $\hat{\text{h}}$ are ſelow heires alſo of the grace of life. Teach your wiues to be obediēt vnto you as i. Peter. iii.
vnto $\hat{\text{h}}$ lord, to loue you as their owne ſelues, to be of honeſt beha- Tit. ii.
uour, chaſt, houſewifely, good, no euil ſpekers, but ſober & fayth- i. Timo. iii.
ful in al thinges. Learne them to kepe ſilence w al ſubiectiō & to craie thē ſelues in manerly appa-
rell

The Jewel of Joye

cel wth shamefastnes & honest behauoure, not wth broided heare, o^r ther gold, o^r pearles o^r costlye attire, but wth such as becometh women, & p^rofesse & wo^rshipping of God thozowe good wo^rkes & the hid man of the herte maye be vncorrupte wth a meke & quiet spirit, which spirit is befoze god a thing much set by. For after this manner in the old time did & holy women, whiche trusted in God, trie the selues, & were obediēt to their husbādes, euen as Sara obeyed Abrahā, & called him lord. Bring vp your childre wth the nourture & informacion of the lord, & teach the to obeie & honoure you. Do & vnto your seruautes, whiche is iust & equal, remēbyng & ye also haue a maister in heauen. Exhozt your seruautes to be obediēte vnto you in al godly thinges, not wth eye seruiſe as men pleasers, but

1. Peter iii

Gen. xviij.

Eph. vi.

Colo. iii

The Jewel of Joy.

but in singlenes of herte, fearing
god. Loue al men as your selues

Phil. iiii.

In few, whatsoeuer thinges are
true, whatsoeuer thinges are ho-
nest, whatsoeuer thinges are iust,
what so euer thynges are pure,
whatsoeuer thynges pertayne to
loue whatsoeuer thiges are of ho-
nest report, if their be anie vertu-
ous thing, if ther be anie laudable

Colo. iiii.

thing, those same haue ye in mid:
And al things, whatsoeuer ye do
in worde oz dede, do in the name
of the lord Iesu, geuinge thākes
to God & father bi him. So shall
ye in this world liue w a mery cō-
science, & after this p̄sēt life toye
& reioyse in eternal gloꝝy w god &
father, to whō w his son ch̄ist Je-
su our most p̄cious Jewel, & the
holy gost & swete cōfōrtoure be al
honoure & p̄ayse foz evermoze.

The, Amen. Chri. So be it. phile.

Nowe dere neyghbours come w
me

The Jewel of Joy
me, that I may deliuer you those
Jewelless, which I haue also pre
pared for your bodie, & ye being
enriched both in mind and bodie
may go forth to cōcelue a good o
pinto of my frēdship toward you,
which I wishe to kepe vnspotted
so longe as my life endure. Euse.
We know brother Philemō your
good wil toward vs, & although
we cōfesse our selues much endet
ted to you for al your other bene
fites, yet for this your Jewel of
Joye, wherein we haue founde so
great cōfort, we most herteli thā
k you & wishe & god may be merci
ful to you in al your affaires. Phi.
Well, come & go w me. Chri. We
folow gladly. The. Blissed be god
for his benefites. Euse. Amen.

Give the glory to God alone.

¶ ¶ ¶

These booke are to be solde in

the shop at the little conduit in chepe side.

¶ ¶



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